

TREATISE
OF AMANDVS PO-
LANVS, CONCERNING
GODS ETERNALL
PREDESTINATION.

*Wherein both this excellent
doctrine is briefly and sincerely delive-
red, and many hard places of Scripture
are opened and maintained a-
gainst the corrupt expositions
of BELLARMINE and
other Adversaries.*

H. Gough



PRINTED BY JOHN LEGAT,
Printer to the University of Cambridge.

1698.





TO THE RIGHT

WORSHIPFULL SIR EDVVARD

Rascliffe knight, high Sheriffe for her Ma-

iestie in Bedfordshire, and the vertuous

and good Ladie his wife, in

crease of honour and grace

and all spirituall

blessings.



It is recorded of a certe
merry fellow (right W.)
who passing by Zeno
the Philos. his Schoole
at such time as the olde
man was reading le-
cture to his schollers a-
bout the definition of

vertue, merrily asked one in the company, how
long he thought it would be, ere the Philoso-
pher would vse vertue, that at these yeres had
not learned what it was. This apothegme
though vttered in iest (according to a pro-
uerb we haue, Ridentem dicere verum quis
verat: a man in merriment may meane good
earnest) may both serue my turne for a iust a-
pologic, and also meete with the braine-sicke
humour of this scribling age (whereof I may
use the Poets words (Tenet insatiable mul-

The Epistle dedicatorie.

tos Scribendi cacoethes, Men are madde vpon booke-making) that doth nothing els but write, & nothing lesse the vse aright, the things already extant. For albeir the great respect of your honourable descent, selfe worthines, & desert to me: besides the affinitie of both our houses by my Fathers matching with the vertuous gentlewoman your sister, or the consideration of mine owne place & calling (thus farre furthered by your VVorships care and kindness) might iustly exact somthing of mine owne invention; yet partly the vnecessarines of sending newe bookes abroad, without caring of profiting by the olde, and partly the disability of my owne witte that way, altogether insufficient to produce any thing, that is able to passe the censure of mine owne quill, much lesse the iudgement of anothers cole, hath induced me rather to carrie other mens books, the exhibite any of mine owne, giue the spurs to another then stirre my selfe, and commend to my friends such as I finde sappe and soundnesse in, rather then fill the world with newe or newefangled stuffe my selfe. Let such as the Lord hath imparted a greater measure of his grace vnto that way, imploy their talers; I, who am the least of all my masters seruants, thinke it sufficient with *Achimaz*, 2. Sam. 18. 19. to be sent second, seeing he thinketh me vnworthie to carrie the first tidinges with *Cushi*, knowing the Lord may so blesse my indeaoures that I may ouerrake if not outstrip the first messenger.

The Epistle dedicatorie.

messenger, that is, doe as much good by translating, as some doe by first inventing. But to the point. The blindness of former ages hath beene so grosse and palpable, that they would straine at gnattees and make such bones, at a greeke worde, that they would balke it with a *Gratum est, non potest legi*, its greeke, I cannot skill of it, but in points of deeper learning especially diuinity, and especially the point of Predestination, it was esteemed the highest branch of all impietic, and presumption surmounting that of the Bethshemites; 1. *Sā. 6. 19.* that would peere into the arke, to diue neuer so little into that doctrine. Contrariwise our daies haue hatched such pregnant wits, that learning seemes to goe a begging, so that both children and chapmen, marriall and mechanically, that neuer set foot within the schoole gates can as roundly talke of Predestination and vniuersall grace, as any point in their own trade. But as I must needs mislike the peevishness of the one, that would tie our faith to the ring of the Church doore; and with the good collier to beleue as the church beleues, and the Church to beleue as he beleues, by an intricate and implicate faith, so cannot I approve of their rotten ripeness and overripe rottenness, that vnreuerently do handle holy thinges, and lay profane handes on Gods arke. There is a modest wisdom taught in Sion, to be wise, but with sobrietie, and the language of *Canan* must be learned, but with this *memento*

The Epistle dedicatory.

to, that it is a holy language. VWhether for
deepe matters be to be dealt in, I doe not now
dispute, mine author shall decide that con-
versie. To returne therefore vnto your VVor-
ships, for your owne and others instructions
in this no lesse dangerous then deepe a point,
I haue done into English this treatise of ano-
ther mans, that you whome God hath advan-
ced to great place in your countrey, may both
haue your selfe what to hold, and also coun-
enance the Orthodoxall iudgements of the lear-
ned about you, as occasion may serue your
VVorships owne loue to religion, and the for-
wardnesse of the excellent lady your wife haue
imboldened me thus to doe. It remaineth that I
craue of your VVorships, that as I haue persua-
med to publish this abroad vnder your prote-
ction, so my endeavours might be accepted
by you both, that, whome for your venous
dispositio the world doth agnize for a blossome
of true nobilitie, & for the excellent ornaments
of all gentilitie, that you are beautified with,
all men admire for a mirrour of men; I among
other may also haue cause to admire for you, re-
specting me regarde the least of all men. And
thus resting in your fauour I commit you both
to the grace of the almightie, which as it hath
hitherto bin your direction, so he graunt it may
still be your VVor. load-starr to euermore
happines. Camb. this 24. of Ian. 1598.

*Your Worships unworthy servant and Obedient
Roger Goswylke*



OF GODS E- TERNALL PREDESTI- NATION.



Being to intreat of Gods e-
uerlasting predestinat. with
the helpe of Christ, I haue
thought good first of all to
handle this question: whe-
ther we may publiquelie
propound this doctrine to

Whether
this doctrine
may be
taught.

the people in the Church of God or no? I am
of opinion I may doe it, and that for these rea-
sons. 1. Because God hath deliuered and com-
mended the same by his Prophets, Christ him-
selfe and his Apostles vnto the Church, as shall
appeare more plainly by the testimonies I
shall afterward alleadge. Nowe to say we may
not teach that in the Church which God him-
selfe hath deliuered, is sacrilegious impietie &
wicked folly. 2. Because the doctrine of
Predestination is the foundation and princi-
pall part of the Gospel. For the Gospel teach-
eth vs, *that God so loued the world that he gaue his*
only begotten sonne, that whosoener beleened in him
should not perish but haue euerlasting life. Phil. 3. 16.

What gods
loue is.

This doctrine of the Gospel will not be found,
vnlesse

vnles it be shewed, what manner of loue that is, wherewith God loued the world. Now the doctrine of Predestination sheweth that it is the fatherly good will that God beareth vnto vs, that it is the free loue wherewith he loueth those whome he hath chosen, not that haue chosen him. Malac. 1. 2. that it is that euerlasting and vnchaungeable loue, which he beareth to his elect vnchaungeable from eternitie to all eternitie. The doctrine of the Gospell will not be sound, if it be not vnderstood that God hath giuen his onely begotten sone vnto vs, as who was foreknowne before the foundations of the world, 1. Pet. 1. 20. as the elect of God the father, as is plaine by the testimonies I will afterward deliuer. The doctrine of faich will not stand, vnles we bring it from the true fountaine thereof, namely gods free election: wherevpon it is called the *faich of Gods elect*, Tit. 1. 1. and againe that *they beleeued, as many as were ordained to eternall life*, Act. 13. 48. In breefe the doctrine of iustification regeneration, and eternall life, will not stand vnles the ground worke thereof be sought for and shewed in the free election. Again, is it not a parte of the gospell and glad some tidings of eternall saluation, which Christ saith Luk. 19. 20. *reioyce rather that your names are written in heauen*, the same that is Mark. 13. 20. *vnlesse the Lord had shortened those daies, no flesh should be saved: but for the elects sake whome he hath chosen, he hath shortened those daies*, according to that

that he saies, Mat. 24. 24. that it is not possible that the elect should be seduced by the false Christs and false Prophets. Consonant againe to Mark. 3. 26. Then they shall see the sonne of Man comming in the cloudes, with much power and glory, and he shall send his angels, and gather together his elect from the 4. windes, from the ende of the earth to the ende of the heauen. And Paul Rom. 8. 30. Whome he hath predestinated, those also he hath called, and whome he hath called, them he hath iustified, & whom he hath iustified, those also he hath glorified: and v. 33. Who shall lay any thing to the charge of gods elect? and againe, Rom. 9. 23. to declare the riches of his glory towards the vessels of mercie, prepared to glorie. And Rom. 11. 7. The elect haue obtained namely, righteousness by faith, and v. 5. 6. a reseruatiō is made according to his free election: if by grace, not now of workes, els grace is not grace: if by workes, then not of grace, otherwise worke is no worke, and 1. Cor. 1. 27. and aboue all in that excellent gospel-thanksgiuing. Eph. 1. 3. 5. 6. Blessed be God and the father of our Lord Iesus Christ, who hath blessed with all spirituall blessing in heauen, in Christ, as he hath chosen vs in himselfe before the foundation of the world, that we might be holy and unblameable before him with lone, who hath predestinated vs, whome he hath adopted into his sonnes by Iesus Christ in himselfe according to the good pleasure of his will, to the praise of the glory of his grace, &c. and verse 11. In him also we are chosen, when we were predestinate according to the purpose of him, which worketh all things after the

counsell of his owne will, and Iam. 2.5. And in a word Gods promise that he will keepe his elect from worshipping the beast, *which all the inhabitants of the earth shall worship, whose names are not written in the booke of life of that lambe which was slaine before the foundation of the world was laid.* Apoc. 13.8.

as

Therefore he that denies the doctrine of predestination is a part of the Gospel, renounceth God and Christ & the Gospel. And what is the doctrine of *reprobation* els, but an illustration of the greatnes of the grace of *election*. For contraries laide one by another, are more peripicuous. We neuer perceiue the sweernes of the grace of election truly indeede, till such time as we see that it is not given to all men, but is a gift peculiar to such, as he especially loueth from euerlasting.

The vses of
this do-
ctrine.

3 The third reason is, for that this doctrine of predestination hath many vses, which they defraud the Church of God of, that would haue this doctrine smothered from the people, or onely to be canuased in the schooles among the learned. 1. As first it maketh to the confirmation of our affiance concerning the certentie of our saluation in Christ against all distrust and despaire, as is plaine by these places of Scripture. Luk. 10. 20. Luk. 12. 32. Ioh. 6. 37. Ioh. 10. 28. and 17. 12. 2. Secondly, it helpeth to fortifie vs against pride and carnal securitie, that we may ascribe all the glorie of our saluation, not to our selues but to God alone

lone that hath chosen vs to saluation, as appeares by these places. Rom. 11.5,6. Math. 11.25. and 13.11. Ioh. 15.16. 2. Cor. 10.17. 1. Cor. 1.31. and 4.7. Eph. 1.3,4. 3. Thirdly it proo- ueth the deitie and godhead of Christ. For see- ing Christ hath elected vs to eternall life, Ioh. 13.18. and 15.19. Mark. 3.27. we gather there- upon, that he is true eternall God. 4. Fourthly it makes to the confutation of the heresies of the Pelagians, Papists, and other enemies of the grace, power, and righteoutnes of God. 5. Fifthly it stirreth vp in vs a liuely sence of the eternall loue of God toward vs, and kindleth again in vs a loue toward him. For who would not require him with loue againe, that loueth him so entirely? Mal. 1.2. Rom. 9.13. 6. It en- gendreth loue towards our neighbours, and the other elect, 2. Theff. 2.13. 7. It whetteth in vs a longing to doe good workes, Eph. 1.4. and 2.10. 1. Theff. 1.4. 2. Pet. 1.10. Lastly it breedeth patience in vs against the crosse and all calamities. Rom. 8.28,29. And thus hauing briefly handled this question, now I will pro- ceede by the helpe of Christ to the matter it selfe.

The eternall *Predestination* of God (to speak What is generally) is Gods holy, wise, iust, and immu- Predestina- table decree, whereby he hath preordained all tion. things from euerlasting with himselfe, to such endes as whereby he may be glorified. In greeke *προβητιον*.

Whereas *Predestination* euery where is ta-

ken onely for the predestination of men to certaine ends, we are to know that is done by a *synecdoche*: for *proorismos* pertaines as well to other things, as is euident by places of scripture, which I shall after be occasioned to quote.

1 Predestination is twofold: of matters, of men. Predestination of things or matters is Gods decree, whereby he hath ordained vniuersally all things from euerlasting to their proper ende, that should be made or done. As, *the things that Herod and Pontius Pilate with the Gentiles and people of Israel did, the hand and counsell of God decreed all should be done, that is to say, did predestinate or appoint beforehand to be done.* Act. 4. 27. So saith Paul, 1. Cor. 2. 7. *that God did (προβόλη) that is, predestinate or decree the wisdom which is hid in a mysterie, before the world to our glorie.*

Election.

2 Predestination of men or persons is Gods decree, whereby they are ordained from eternall to certaine ends. And it is twofold, *Election* and *Reprobation*. *Election* is predestinating to a grauous and blessed ende: and it is 1. of Christ. 2. such as are vnited vnto Christ.

Christs Election.

1 The *election of Christ* is his predestination, whereby God hath designed from all eternitie his onely begotten sonne, to be the head of Angels and men, and mediatur betweene God and men. Concerning this election God hath given testimonie by the Prophets and Apostles. Esa. 42. 1. he saith, *Behold my seruant*
whome

whome I vphold, mine elect in whome my soule delighteth. Math. 12. 18. Behold that seruant of mine whome I haue chosen, my beloned in whome my soule doth rest. Likewise 1. Pet. 1. 20. it is saide, we were redeemed by the pretious bloode of that blameles and vnspotted lambe, that is, Christ. Foreknowne, that is, foreordained according to the knowledge of his gracious pleasure, before the foundations of the world werelaid. Hereupon 1. Pet. 2. 9. Christ is tearmed a liuing stone, refused of men, bus chosen and pretious with God. In the head that election doth shine and shew, by which we are adopted into the hope of eternall life. The sonne of God is by the eternall decree elected to be in respect of his humane nature the sonne of god, and head of men and angels. Whereupon 1. it followeth, that men and angels must not refuse him, because that were ignominious and sacrilegious against God. 2. That we may safely and confidently relie vpon Christ, seeing he was ordained by Gods eternall counsell for our saluation, and therefore that our saluation both is and alwaies was in him: This point is very necessarie to be knowne. For besides the suspition which nouelties carrie with them, what assurance could we haue of our faith, if we should belecue, that after some millions of yeaes, this remedie came suddenly in Gods head to succour men by? But some may aske this question, seeing Adam fell not before the creation, how was Christ ordained a redeemer? for the remedie must be after the

The vse.

euill for which it serueth. To this I answer, that this hath reference to Gods foreknowledge. For doubtles God before he made man, foresaw that he would not stand long in his innocencie : therefore in his great wisdom and goodnes, he ordained his onely sonne the Redeemer, to deliuer from destruction mankind that should be lost. For in this doth the infinite goodnes of God more fully appeare, in preuenting our wretchednes with his grace, and ordaining a restoring againe to life before the first man had falne into death.

The Election of Christ is meerely of free gift, as Austin proueth, Tom. 7. lib. 1. de praedest. Sanct. cap. 15. *The Saviour himselfe is a very excellent prooffe of predestination and grace, I say the mediator betweene God and man, the man Iesus Christ, who to be so, by what foregoing merits of faith or workes, did the humane nature that was in him procure? I pray you answer me, that he, that man that was taken into the unitie of person with the word which was coeternall to the father, should be the onely begotten sonne of God, how did he deserve that? what good qualitie of his of any sort went before it? what did he, what beleeued he, what asked he before, to obtaine this unspeakable excellencie? did not that very man, by the words procurement and taking him up, from the time that he began to be the sonne of God, begin to be the onely begotten? did not that woman that was filled with grace conceive that onely begotten sonne of God? was not the onely sonne of God borne of the holy Ghost and virgin Marya, not the*

rough the lust of the flesh, but by the singular gift of God? was there any feare lest in proceſſe of time that man should sinne by free will? or therefore was there no free will in sinne, or was it not so much the more, by how much the lesse he could serue him? surely all these things which are particularly admirable, and other, which may truly be said were proper in his humane nature, that is, ours, did particularly receiue in him, without any deserts at all before going.

2 Election of those that are united vnto Christ is that predestination whereby all they are ordained to saluation, that the father had appointed to unite vnto Christ, as the head. For there ought to be giuen a head to such as were to be predestinate to saluation, in whose order, perfection, and vertue the predestinate were to stand. And it is either of the blessed Angels, or of men that were to be saued.

The Election of the blessed angels is that predestination, by which God from eternall ordained, to stablish some angels by grace in the good wherein they were created, to the enioying of eternall blisse. Hereupon Paul calls them elect Angels, 1. Tim. 5. 21. *I beseech ye in the sight of God, and the Lord Iesus Christ, and his elect Angels, to keepe these things.* The blessednes of good angels is twofold: first, enioying of God: secondly, their certen knowledge, whereby Their blessednes they are secure of their owne euerlasting standing, and neuer to fall any more. *August. Enchirid. ad Laurent. cap. 29.* Now the angels were elect before their creation by God, and that

not for any merits of theirs , but of the sole mercie and grace of God. And therefore their constancie and perseuerance in good , was grounde vpon the good pleasure of God.

The schoolemen speake much of the angels merits absurdly , vpon misconstruing of S. Austin, as also out of a curious and subtile dispute of Anselmus, in his dialogue of the fall of the deuills.

The Elect are in Christ as in their head. Here vpon Christ himselfe for the primacie he hath among the angels as their head, is called *an Angel*, Mal. 3. 1. and hence it is that the angels are subiect to Christ.

If any other obiekt, The angels sinned not, and therefore neede no mediatur ; I graunt indeede they needed no redeemer , but they needed a head, by whose holde they might cleaue fast and firme vnto their God. They did not neede any restorer, but they did a preseruer in good , without whome they had not remained sure in their innocencie. Bernard in his 22. sermon vpon the Canticles. *How can you say*, saith he, *that our Lord Iesus Christ was the good angels redeemer? he that lifted vp man when he was downe, gaue this gift to the angel that stood, that he should not fall. By the same meanes drawing him out of captiuitie, by the which he defended this from captiuitie. And in this regard, he was redemption to both of them alike. Deliuering that man, preseruing this angel. Therefore it is plaine that the Lord Christ was redemption to the holy angels, as he was righteousness,*

ousnes, wisdom, sanctification. Thus much saith Bernard. And this opinion some other doe gather out of Col. 1.20. and 2.10. but the faithfull seruant of Christ Theod. Beza extracts a truer sence of those places.

And thus much of the election of the blessed angels, now followes of the election of such men as are to be saued.

The election of men to be saued is Gods predestination, whereby he hath decreed with himselfe from euerlasting what me he would one daie take out from the rest, & exempting them from the common distruction, adopt to salvation. Election of men.

The name of *election* is ambiguous: for one while it signifies the taking of one into some office, 1 as Saul was elected to the kingdome, and Iudas Iscariot to be an Apostle. 2. Another while it signifies Gods eternall decree of separating and taking some from the rest. 3. of mankind and adopting them to eternall life: againe, sometime that execution of his eternall decree, done in time. 4. And lastly sometime by a metonymie, the elect themselves, as Rom. 11.7. *the election hath obtained*, that is, the elect. Heere it is taken in the second signification. It shal not be amisse to consider, the causes, effects, subiects, adiuncts, disperats, comparats, coniugats, and examples thereof. Signe of the word.

The proper cause or the principall efficient is onely God the father, the sonne, and the holy ghost: according to these proofes. Eph. 1. The efficient cause of election.

3.4. Blessed be God and the father of our Lord Iesus Christ, who hath blessed vs with all spirituell blessing in heauen, in Christ, as he hath chosen vs in him before the foundation of the world was laid, to be holy and unblameable before him with loue. Ioh. 13. 18. I speake not of you all, I knowe whome I haue chosen, and Iohn 15. 16. you chose not me but I you. And of the holy ghost we read he said Act. 13. 12. Separate me Paul and Barnabas to the work wherevnto I haue called them. Now this calling of the holie Apostles, was with eternall election, as Paul declarcth saying, Gal. 1. 15. that he was separated to the Apostleship from the wōbe. Therefore election is made no les, by the sōne and by the holy ghost then by the father, but it is cheifly ascribed to the father, because he is as the fountaine of the Godhead, so the beginning of euerie action in the deitie.

Hence we gather 1. that none of vs chose himselfe, none ordained himselfe to eternall life: so that damnable is the legerdemeine of a certaine Apostat corrupting that place, Act. 13. 48. And they beleened, so many as were ordained to eternall life: and construing it thus, that ordained and disposed themselves to imbrace eternall life. 2. that the father sonne & holy ghost are one God in essence.

Concerning the cause that mooued God to choose vs, or for which he made choice of vs, there is hard hold and great controuersie both a great while since in Saint Austins time exercising & at this day troubling the church.

For

For the plaine teaching whereof, it shall bee good to shew, which is not the cause for which God chose vs, then which is. Nowe of all this disputation let this be the ground or position. The cause wherby god was mooued to choose vs or for which election was made, is not mans will, nor faith forseene, nor merits of men foreknowne, nor nobilitie of birth, nor any other prerogatiues, nor yet the merit of Christ, nor lastly the ende it selfe of election, but onely that good pleasure of God founded and grouded vpon his free loue. Of false causes.

This position consisteth of two parts: 1. the remoouing of the false causes. 2. the assertion of the true one. There are 6. false causes remooued away, mans will, faith foreseene, mens merits, dignitie or prerogatiue of stocke, Christs merite, and the end of election. Wher-vpon we say the decree of election is absolute, for that the efficient cause, for which it was made, was not the condition of mans will, faith foreseene, foreknowne merits, worthines any way &c.

Therefore for the first, Election was not made for the free will of man, or because man did will, and that for these reasons. 1. The Apostle doth flatlie denie it, Rom. 9. 16. *Electi-
on is neither of him that willetb nor of him that
runneth, but his that bath mercie namely God.* Not because man would and man would not but because by our owne strength we are not able so will. Here he calleth our will, the thought,

thought, desire, and labouring of our minde, this will doth the Apostle plainly exclude from election, ascribing it wholly to Gods mercie, which taketh vs vnto him, neither willing, nor desiring, no nor yet so much as once thinking on it of our owne accord.

They that goe about to prooue out of these places that any strength is attributed to our will, but indeede of it selfe can doe nothing, without the helpe of Gods mercie, are wide: for the Apostle doth not shewe what is in vs, but excludeth whatsoeuer doth seeme to be in vs. 2. Because mans will is not eternall, & therefore cannot be the cause of eternall election. The efficient cause must of force be either in time or at least in nature before his effect. But mans will is not first so much as in nature, much lesse in time before the decree of election: therefore it is not the efficient cause thereof. 3. If we were elected for our will, many inconveniencies would growe therevpon. 1. Gods grace should be subiected to mens wills, as Prosper speakes, which is as much to say, as that the grace of election were vnder mans will, as the effect is inferiour to the cause, the excellencie of mans will should exceede the grace of God electing. 2. This were to deriue the beginning of saluation from him that is saued, not from him that doth saue, as the same Prosper saith. 3. It were in mans power if he would to be either elect or reprobate. 4. All assurance of saluation should be cleane

cleane taken away, seeing mans will is vnſure and vnſtable, and we ſhould bring in the popiſh ſuſpence or doubting of ſaluation. 5. Election ſhould be by hap hazard, as depending vpon the changeable will of man, and ſo we ſhould make god fortunes idol, as Luther doth well note: he ſhould elect if men would, and he ſhould not chooſe if men would not: nay the ſame man ſhould ſometime be elect and ſometime not be elect. So then mans will is not the efficient cauſe of election.

2 Neither faith foreſcene is the efficient cauſe of election: for the right vnderſtanding of this, we muſt put off one ſlander that the aduerſaries hang vpon our backes. They ſay we teach, *that without any reſpect at all of faith in Chriſt Jeſus a litle ſmall number is elected, by a certaine abſolute decree.*

Fiſt there is ambiguitie in thoſe wordes: *without any reſpect at all of faith in Chriſt*: for it may carrie a double meaning, either that faith is not the efficient cauſe, for which God elected vs, or that he had no reſpect at all vnto faith in election, not ſo much as the effect of election. In the fiſt ſenſe it is truly ſpoken, that we were elected without any reſpect at all of faith, that is, we were not elected for faiths ſake, or that faith was not the efficient cauſe, for which election was made, and this we truly maintaine. The contrarie aſſertion is plaine *Pelagianisme*. In the latter ſenſe we neither ſaie it, neither can it be truly ſaid: for faith is the effect

effect of election.

Secondly, the decree of election is tearmed absolute, not that it doth not any way looke to faith, but it doth not respect it as the efficiēt cause, otherwise it doth as an effect. This is it then that we say, *That faith foreseene is not the efficient cause for which election is made*, as appeareth by these proofes.

1. It is not saide any where in the Scripture that election was made for faith, or is of faith. 2. Mens faith is not from eternall, but the efficient cause of eternall election must be eternall. 3. Faith is the gift of God. 4. The grace of election goes before faith, Ioh. 15. 16. *You chose not me, but I you.* 5. Our faith is the effect of election, Act. 13. 48. *So many beleened as were ordained to eternall life.* 6. We obtained mercie not because we were faithfull, but because we should become faithfull: as Paul professeth of himselfe, 1. Cor. 7. 25. 7. Faith is not the cause of second grace or of calling, by which faith is giuen, nor of the nearer meanes, namely of the word and sacraments, much lesse then is it the cause of the farther remote or first grace, namely of election. 8. If this were graunted, many absurdities would ensue. 1. Election should not be grace. 2. This were the next way to giue man the first part, and God the second. 3. The grace of election should depend on man, and not on God. 4. There should haue bin no elect: because none of his owne nature beleeueth, but should

should haue bin hurled headlong into miserable perdition, out of which none could recover himselfe, if God did not helpe him out: we are nothing, we beleene nothing but so farre forth as he worketh faith in vs, as he saith *without me ye can doe nothing*, therefore not beleene; and Paul, Phil. 1. 29. *it is freely giuen you, not onely to beleene in him, but also to suffer for him.*

By all which arguments it is cleere, that faith foreseene is not the efficient cause of election, which opinion the Pelagians of our time doe gaine say and controll, affirming that faith is the cause of election, which they goe about to prooue, both by some places of scripture, and by arguments. Nowe they abuse 6. places of scripture to doe this.

The adversaries
proofes.

1. 2. Thes. 2. 13. Paul saith, *That God did choose the Thessalonians from the beginning to saluation by the sanctification of the spirit, and faith giuen to the truth:* and faith foreseene is the efficient cause of election.

Ans. First there is a fallacie of composition, in ioyning together things that should not be ioyned, for with that word (*he chose*) there are ioyned these words (*by faith*) which should not be: but to the word (*saluation*) the instrumentall cause whereof is faith, for from those wordes (*to saluation*) an ellipsis of the greeke article *τιν* coming between haue those words that followe their dependencie, to wit, (*by sanctification, and beleefe of the truth.*)

2. If Pauls meaning were, that we were elected

elected for faith foreseene, it should followe
 also that sanctification of the spirit were the ef-
 ficient cause of saluation, for the Apostle sets
 them both together: but sanctification of the
 spirit is not the efficient cause of election, be-
 cause it followeth after election, for not *whom*
he hath sanctified, those he hath chosen, but whom
he hath chosen, those he hath both called and iustifi-
ed and sanctified. Seeing sanctification is a part
 of glorification. Againe that sanctification
 comes after election is plaine by Eph. 1.4. *He*
chose vs in him, before the foundation of the world
was laid, to be holy and blamelesse in his sight with
loue: and faith is not the efficient cause of ele-
 ction. 3. I will shewe the true meaning of the
 Apostles speech. Paul teacheth that God from
 the beginning or before the foundation of
 the world chose the Thessalonians to saluati-
 on, which saluation they obtaine through san-
 ctification of the spirit, and faith giuen to the
 truth: therefore he teacheth that sanctificati-
 on of the spirit and beleefe giuen to the trueth,
 are not the efficient causes of election, but of
 saluation, beeing but effects of election. Ther-
 fore they are set downe by Paul as tokens and
 markes of election, shewing that in it selfe it is
 not to be comprehended of vs. Therefore to
 knowe that we are elect of God, we neede not
 seeke and diue into the secret counsell of god:
 for this is the bottomles pit of wicked despe-
 ration. But we shall finde a sufficient prooofe
 of election in our selues, if so be that God hath
 sanctifi-

sanctified vs by his spirit, and lightened vs to beleue his gospel.

Act. 13. 48. And they beleued so many as were ordained to life. Ergo faith foreseene is the efficient cause of election.

Ans. 1. The testimonie is falsely cited, for they should prooue that *faith is the efficient cause of election*: and this that is alleadged shewes no more but who did beleue. *2.* This speech doth quite ouerthrowe the Adversaries opinion; for it prooueth, that ordination to eternall life is the cause of faith, not that faith is the cause of ordination to life; otherwise it should haue bin said, *And they were ordained to eternall life so many as beleued.* *3.* They offend by misinterpretation, expounding the place of Luke actiuely of our disposition, whē as the verb passiue is vsed in the text, *Quotiam testatur quos ut multi sunt ordinati sunt*: therefore they were ordained by another, namely of God: ergo Luke saith not, that so many as disposed themselues in minde to beleue, beleued; but so many as were ordained to eternal life: now none doth ordaine or dispose but God, who doth predestinate his to the inheritance of eternal life. *4.* This place doth prooue, that faith doth depend vpon Gods election, that faith is grounded on Gods eternall counsell, and that wee are ascertained of election by faith.

3 Rom. 8. 29. it is saide, whome he hath foreknowne, he hath also predestinate: therefore fore-

knowne beleefe is the cause of election.

Ans. 1. They dallie with vs with an homonymie in the word [foreknowne,] making vs beleefe the Apostle vsed that worde here for [forefaw:] but Paul vseth it in this place for [he acknowledged for his owne, approoned, loued.] For he speakes of his foreknowledge, not of his bare knowing, but ioyned with his gracious will, wherewith God appointed with himselfe in his secret and eternall counsell to loue those that should be borne and called in their due time, as it is said, *that he loued Iacob and hated Esau*, Mat. 1. 2. For God is said to know such as he vouchsafeth his loue, and to be ignorant of other, Exod. 33. 17. Psal. 1. 6. 2. Tim. 2. 19. *ergo* the foreknowledge, that Paul speaks of in this place, is not his bare prescience, but the difference which he alwaies put betweene his children and reprobates.

2 This testimonie is also impertinent. For the Apostle doth not say, *whose faith he foreknew those also he hath predestinate.* Neither doth he speake of the faith but of the persons.

4 Hebr. 11. 6. *It is impossible without faith please God. ergo* faith is the cause of election.

Ans. 1. Neither is this any thing to the purpose, because the Apostle doth not say, *it is impossible but without faith any man should be able to from euerlasting.*

2 There is an elench of a false subiect. For the Apostles speech touching reconciliation with God and iustification, is inconsiderate wrestle

wrested to election. We are elected, without foresight of our faith comming betweene, as of the cause, but we cannot be acquit from the guilt of sinne and please God, that is, be reconciled without it.

3 I will shew you an impossibilitie: if our adversaries question were true, it should follow that none were elected; seeing we had nothing that could please God, and we are nothing nor beleue nothing, but in as much as he worketh it in vs, both to will and to worke. Therefore it is wrofully imputed to faith foreseen, which should rather be ascribed to grace & Christ, in whome we are loued and elect.

5 Paul saies, Rom. 11. 20. *Thou standest by faith: ergo* faith is the efficient cause of election.

Ans. 1. It is beside the matter: for he saith not, *Thou art elected to eternall life for thy faiths sake.*

2 There is another elench of the false subiect, detorting that foolishly to election that is spoken of the perseuerance of the Saints. *Thou standest through faith*, that is, thou dost perseuere in the people of God, in the communion of the Church.

6 Rom. 11. 23. *And they also if they remaine not in unbeliefe, shalbe grafted in. ergo* faith is the cause of election.

Answer, 1. this is as little to the purpose, both for the words and sense. For the wordes, he saith not, *they shall be elected to eternall life.* For

the sense: the election to life is not to be any more, but it is past, before the world beganne. Now Paul speakes of a matter that shal be, *they shal be ingrafted.*

2 It faileth in the subiect: the place doth handle their calling to the Church, not election.

3 To be *ingrafted* in this place, is to be made a member of the mysticall bodie, which is the Church, and that through outward calling. As the oliue is the Church or people of God.

Thus hauing cleared sixe places of Scripture corrupted by the aduersaries, let vs now examine some of their arguments which they bring for foreseene faith.

1. *Arg.* Election among men is of such as seeme to haue some excellencie aboue other. Such therefore is Gods election, of them as by faith were to be better then vnbelceuers.

Ans. Here is a sophisme of an equalitie, in making an equalitie between hods electiō & mans, beeing most vnlike. For 1. mans election, makes choice of nothing but such as seems to haue some excellencie aboue other: but Gods election because it is free, doth not find but maketh them that are to be elected. Ioh. 15. 16. *You chose not me, but I you.* 1. Ioh. 4. 10. *In this is loue, not that we loued God, but that he loued vs.* Therefore wel saith S. Austin against Iulian, *God made choice of none that was worthe, but by his choice made them worthe.* 2. Mans election is with

with a long or at least sufficient deliberation before hand, so is not Gods: *for all the workes of God are knowne to him from everlasting*, Act. 15.

3. Mans choice may faile, so doth not Gods: therefore repentance often followeth that, but this is without repentance.

2. *Arg.* If God be better excused by saying he chose them, whome he foresaw would be worthie, and belecue, and reiected them, whome he foreknew would be vnworthie & vnbeleeuers, the it follows that faith foreseene is the cause of election. But he is: *ergo*

Ans. It is a false supposition that God needs to be excused, for choosing some & reiecting other: and againe that one excuse is better then an other. For God stands not in neede of any excuse, not the best that can be. For what shall the most omnipotent Creator neede to purge himselfe to his most base & weake creature? though he had cast off all men, and chosen none at all, who should accuse him, and before what iudge? 2. The assumption is false, because it taketh away the glorie of saluation from God, and giues it vnto man.

3. *Arg.* Looke how God doth saue vs in time, by the same he did choose vs from eternall: but he saues vs by faith: *ergo* he chose vs for faith.

Ans. 1. I denie the consequence, because there is more in the conclusion then was in the premisses. It is one thing, *by faith*: an other, *for faith*. As we are iustified by faith, not for faiths

sake. 2. There is a fallacie in the consequence of the proposition: for the consequence in likelihood is couerted with the antecedent. Thus it should be, *By what means God saueth vs in time, by the same he decreed from eternall to saue vs.* But now the decree of election doth not stretch so farre: for God in time saueth vs by the preaching of the gospel: did he therefore choose vs by the preaching of the gospel? he saueth vs by the ministers of the word, did he choose vs therefore by them?

4. *Arg.* If God foreknew who should beleue, then he chose by faith foreseene: but the first is true: as appears by Augustine, tract. 42. vpon Iohn, vpon those wordes, Ioh. 8. *He that is of God, heareth the words of God:* where S. Austin saith, *God knew who should beleue: ergo the latter is true also.*

Ans. I denie the consequence of the connexion: otherwise many absurdities would follow as well as, if God foreknew that Saul should be of a tall stature, therefore for his tallnesse he decreed to make him king. Againe, if God foreknew who would doe good workes, then he chose them for good workes: for the bare prescience is not the cause of things. 2. Austins testimonie doth the aduersaries little pleasure, but rather overthrowes their assertion. *He doth not,* saith Austin, *put a difference in their merit, or findeth any thing in men, but Christ foreknew who should beleue. According to this predestination the Lord spake, not for that he found any, that were al-*
readie

readie of God.

5. *Arg.* All that are elect are elect in Christ: but without consideration of faith, none is in Christ: therefore without consideration of faith none is elect.

Ans. 1. The conclusion is doubtfull: because it may haue a double force; 1. that wee are elected into faith, and so it were true, because we are elected both to the ende, and to the meanes leading to the ende. 2. That we are elected for faiths sake, as our aduersaries meane it, but so it is false.

2. This syllogisme hath foure tearmes: 1. all the elect. 2. to be elect in Christ. 3. without respect of faith. 4. to be in Christ.

3. Though we should graunt this proposition, [*They are elect in Christ,*] yet for all that there were foure tearmes, because of the homonymie of the word [*Elect.*] For in the proposition it is a nowne substantiue; in the conclusion, a participle of the passiue voice. Now eueryone knowes that hath the least sinacke of logicke that *substantia* and *passio*, substance and suffering, are two diuers things.

6. *Arg.* *Austin* makes faith foreseene the cause of election, in his booke *de predest. Sanct.* cap. 3. *I brought my reason to this point (saith he) to say, God therefore in his foreknowledge chose no mans workes, which he himselfe would giue: but in his prescience he chose faith, so that whome he foreknew would beleue in him, him he chose.*

Ans. They offend by citing a testimonie that

that is not authentike. 1. Because Austin retracted this very thing, yea and that in the very same booke, and that selfe same place. For he presently crosseth it, saying, *I had not yet sought diligently, nor found, what manner of matter Election of grace is, neither would I haue said it, if I had knowne that faith is found among the gifts of God. For it is said, I obtained mercie, that I might be faithfull, not because I was faithfull.* The same opinion of faith foreseene, as it were the ragges and reliques of *Pelagianisme*, he plainly confesseth. *Retract. lib. 1. cap. 23.*

2 This opinion of foreseene faith, Austin himselfe hath notably confuted, *de praed. Sanct. lib. 1. cap. 17, 19.* Therefore yet it standeth that we are not elected for faith foreseene.

Neither is faith the instrumentall cause of Election.

1 Because faith it selfe is altogether the effect of election. *Act. 13. 48. And they beleued as many as were ordained to life everlasting.* Now an effect can neither be efficient nor instrumentall cause of its owne cause,

2 Faith is not from eternall, but the cause of eternall election must be from eternall: for it is not likely in any reason, that the efficient cause of a thing that was from all eternitie, should be a thing that beganne to be but in time.

3 Faith commeth after election in hir due time, as Paul speaketh of himselfe, *1. Cor. 7. 25. I haue obtained mercie at Gods hand, that I might*

might be faithfull. So saith Iustin Martyr in his dialogue with Trypho the Jew. pag. 202. Here now if I should reckon up all other things that Moses ordained; I could prooue they were figures and notes and denouncements of such things as were to befall vnto Christ, and them that were foreknowne that they should beleene in him. And Augustine, tom. 7. lib. 1. de prædest. Sanct. cap. 17. Let vs vnderstand the calling whereby the elect were made, not that were elected because they did beleene, but who are chosen to beleene.

4 There is not the same reason of election and iustification. For they that are to be saued are actually and in deede elected, even before they beleene, as Paul, as Dionysius Arcopagita, Damaris, and other that beeing at mans estate learned Christ. But no man is actually iustified, but he that beleeueth already.

3 Neither are *merits of good workes* the efficient cause of election. Workes.

1 So Paul auoucheth, Rom. 9. 11, 12. When the children were not yet borne, and had done neither good nor ill, that the purpose of God, which is according to election, should remaine firme, not of workes but of him that calleth. and Moses, Deut. 9. 4, 5, 6.

2 Election is not of him that runnes, Rom. 9. 16. that is, must not be imputed to mans industrie, studie, or labour.

3 Election is of grace by Pauls recorde, Rom. 11. 5, 6. Therefore now there is a reservation made according to free election. If by grace, then not
of

of workes, otherwise grace were not grace.

4 The merits of good workes are not from eueralasting, and future matters cannot be the efficient of election that was made from eueralasting. 2. Tim. 1. 9. *Who hath kept vs and called vs with a holy calling, not of our workes, but of his owne purpose and grace, which was giuen vnto vs in Christ Iesu before the world.*

5. God foreknewe and prepared good workes also before hand, in which the elect should walke, Eph. 2. 10. *Ve are his workmanship made in Christ Iesu to good workes, which God hath prepared that we should walke in them.*

6 Good workes are the effect of election Eph. 1. 4. *as be chose him before the foundation of the world was laid, that we should be holy and blameable before him with loue.*

7. No man can merite it at all at Gods hand, by Pauls witnesse. Rom. 11. 35. *Who gaue vnto him first, and it shall be restored vnto him.*

8. If merites should be made the efficient cause of election, these inconveniences would ensue. 1. Election should not be grace, as Paul collecteth Rom. 11. 6. *if of workes, then not grace, els worke nows were not worke.* 2. we had matter to boast of. 3. God should be made subiect to men. 4. Election and salvation should be vncertaine.

9. The Iesuits themselves denie that we are elected for works foreseene, as Bellarm. tom. 3. 3. *generall controversie, lib. 2. de gratia & lib. arbit. cap. 9. and so forth.*

There.

Therefore the opinion of Ambrose Catharinus and other Papists is false, that holde that merits of good workes foreseene are the efficient cause of election.

Now they vphold their opinions with some places of the scripture.

1 Rom. 8.29. *Whom he foreknew, those he hath predestinated to be conformable to the image of his sonne,* Out of which place they reason thus. If God hath predestinated those whome he foreknew should be conformable in the merits of workes to the image of his sonne, then he did predestinate them for their merits of workes; but he did, as is alleadged. Ergo

The Papists
proofes.

Ans. 1. The assumption is false. 2. to prooue that they wrest that testimonie to a wrong sence. For Paul doth not teach that they are predestinate of God, whome he knewe would be conformable in merits of workes to the image of the sonne of god, but that God did predestinate those whome he foreknew, that is, appointed to hold for his sonnes, to this that they should be conformable to the image of his sonne: but wherein? in bearing the crosse, wherevnto they were appointed. Therefore the conformitie to the image of the sonne of God, is the ende of Predestination, no efficient meritorious cause. Bellarmine doth thus & rightly expound this saying of Paul, *whome he foreknewe by his knowledge of approbation, whome he loved, whom he would, those also he predestinated to be conformable, that is, that they should be conformable*

to the image of his sonne: for to knowe and foreknowe in the scripture is often taken for his knowledge of approbation. As Rom. 11. God hath not shaken of his people whome he foreknew, 2. Tim. 2. The Lord knoweth who are his. Math. 5. I knowe you not. Psal. 1. The Lord knowes the way of the iust. Ioh. 10. I am a good shephard and I knowe my sheepe.

Here they make an exception: Paul doth not say he predestinated the that they should be like, but he predestinated them beeing like. (to be, or that they should be, are not in.)

Ans. I graunt indeed, the wordes (that they should be) are not expresse, but they must necessarily be vnderstood, for the verb substantiue is vsually left out in Paul, 2. much lesse doth the Apostle put in those wordes which they doe, namely, *that they are predestinated that should be made like the image of the sonne of God*. 3. The Apostles wordes depraue, in placing the conformity to the image of the sonne of God among merits, which the Apostle placeth in bearing the crosse, as is cleere by the place where the Apostle sheweth from the very order of election, that all the afflictions of the faithfull are nothing els but the way wherby they are made like to Christ. Therefore we should not grieue at it, nor thinke much to be afflicted, vnlesse we will thinke much at the Lordes election, wherby we are predestinate to life: or take it ill to shewe forth the image of the sonne of God in vs, which is the preparatiue to heavenly glorie. The summe of all is this, that his free adopi-
on

on, wherein our saluation doth consist, cannot be seuered from this other decree, by which he ordained vs to the crosse, because none can inherit heauen, that is not first made like the onely begotten of God.

2. 2. Tim. 2. 20. *In a great house there are not onely vessels of gold and siluer, but also of woode and bone, some to honour, other to dishonour. Therefore if any purge himselfe from these things, he shall be a vessel of honour, sanctified and fit for gods uses, and fitte for euerse good worke.* From hence they dispute thus, If any man shall purge himselfe frō these, he shall be a vessell to honour &c. Therefore predestination is for good works sake, the first is true by the Apostles owne wordes, therefore the latter also.

Ans. In the proposition there is a fallacie of the false cause, for the purging of oneselfe from the drosse of false doctrine, such as was that of Hymeneus and Philestus, and other corruptions of the wicked, is falsely alleadged to be the efficiēt cause of election. Paul in this present place onely shewes, howe we may knowe who be vessels of honour, that is, *elect*, namely by true doctrine and pure life, according to Christs rule, *by their fruits you shall know them.* For this purging consists of 2. thinges, a separation from heretikes, erring from the truth & subverting some mens faith, the words of which heretikes eates like a canker, and 2. amendement from the naturall staine. In a word, Paul heere doth not teach what is the effi-

efficient cause of election, but onely what is the signe and token thereof.

Obiect. They urge Pauls wordes *he shall be a vessell to honour.* Ergo predestination dependeth vpon workes foreseene.

Ans. I answere we must beware of the double signification of the word (*shall be*) which doth not signifie any thing els, but *he shall declare that he is, or he shall be knowne to be.* Bellarmine answereth very well to this, saue for two things. 1. he saies men are made vessells to honour by their owne actions. 2. that God doth iustifie vs, but so as that our free will doth concurre, and worke together with his grace.

3. *Apoc. 3. 11. hold that thou hast that none may take awaie thy crowne.* From hence they reason thus. If the crown may be lost by ill works, God hath predestinated none to a crowne, but by foresight of good workes.

Ans. 1. The defendants of prescience of workes are overshoot in the signification of the word (*crowne*) For Christ in the named place speakes of the crowne of the Ecclesiasticall ministerie, not of the crowne of eternall glory. For he exhorts the bishop of the Church of Philadelphia to be constant in his ministerie, lest if he faint and faile in his dutie, another be put into his roome.

2. The assumption is true but onely of the crowne of the Ecclesiasticall office, and not of the heauely glory: many may loose the crown of their bishopricke, without any chaunge of
Gods

Gods election to eternall life: but the crowne of glorie none can loose.

3. There is no connection in the proposition, for it doth not follow: for what? if ill workes are the cause that the crowne of ones bishopricke may be lost, shall good workes be the cause of election to the crowne of glorie? so this obiection failes in argument. Bellarmin doth not answere here currenly. For he saies out of Thomas Aquinas 1.p. *quest.* 23. *art.* 6. ad 1. That the crowne of glorie may be due in 2. respects, of predestination, and of merit, and though in the first regard it cannot simplie be lost, yet in the latter it may. But the crowne of glorie is due to none, but is bestowed by gods free gift to whome soeuer it is giuen, and *ergo* due debt by no title.

4. Mat. 25. 15. *The Lord dealeth his talents to euery one according to their own vertue*, and this they doe also auerre. If that be so, then by foresight of merits, or disposing of nature: but it is, *Ergo*. *Ans.* They corrupt the place, with a false translation: for whereas indeede the vulgar hath it so, the greeke text is *according to euery ones ability*: for so the greeke word *δυναμις*. 1. power puts the matter out of all question. 2. The proposition doth not follow: for what consequence is this, If God doth distribute his talents to euery man according to his power, therefore he chooseth vnto life for foreseen merits. For deuiding his talents and election to eternall life is not all one, but it is a bestowing of gifts

False causes
of Election.

gifts, which God giues to euerie man, according to their calling for the enlarging of Iesus Christ his kingdome, such as the reprobates haue also. For that seruant that had but one talent is the patterne of a reprobate, *for he shal be cast into vnder darknesse, that is, he shall be shut out of the kingdome of God, which is a kingdome of light.* 3. Whereas it is further said according to his owne power, therein is not noted the efficient cause of the bestowing the gifts, but the measure, as if he had meant thus, *he gaue to euery one a greater or smaller measure of gifts, according as he had bestowed ability vpon euery one.* That is, knowledge, wisdom, and dexteritie in following his calling. For God as he inabled euerie man with power and cunning to deale, so he inioyneth him a bigger or lesse worke: to one he gaue 5. talents, to another 2. the other one, that is, he bestowed more gifts vpon some, and fewer on other, thereafter as he inabled him with gifts to vse them well and lay them out to best advantage. Therefore that power also is not the disposition which euerie man hath of nature, but grace giuen to euerie one of God, to vse the talent well that is committed vnto him.

4. This place cuts the throat of the aduersaries opinion. For if God doth not distribute his gifts for deserts, as is cleere by that which is already said, then much lesse doth he choose vs to eternall saluation for our deserts.

Math. 28.8. *Call the labourers and give them hire.*

hire. Whence they argue thus, if eternall life be a reward, then they that are elected therevnto are elected for their merits: the reason is, by course reward is giuen for merits.

Ans. 1. There is an homonymie in the proposition in the word (*reward.*) Properly a reward is Reward: the due requitall of desert. But eternall life in this sēse is not called a reward, but abusiuely, beeing in truth a meere gift, as Paul declareth Rom. 6. 23: *and it is not the wages of seruants but the inheritāce of sonnes, for the sonne of the bond maide shall not be heire, but the sonne of the free woman.* Gal. 4. 30. Wherevpon it followeth, that there is no coherence in the proposition.

2. This place quite & cleane ouerthrowes merits. For lest we should thinke the reward which the Lord promiseth vs, comes in way of merite, he propounded a parable, wherein he resembled himselfe to the master of a house that sendes all he could light vpon, to worke in his vineyard, some at the first houre of the daie, other at the second, some at the third, & some at the eleventh. Nowe at night he giues them their hire euerie man alike, not because any deserued so, but because he would needs do so. This hath Ambrose verie well declared *de vocat. sect. lib. 1. cap. 3.* In this rule, saith he, of comparison the Lord hath taught the diuersity of diuerse kindes of callings, belonging all to one grace, where out of doubt, they that were sent into the vineyard at 11. of the clocke, and made equall to the that had laboured all the daie long, resemble the e-

state of such as for the commendation of the excellencie of grace, at the ende of the day and last cast of their life, Gods mercie did reward: not paying the price of their worke, but powring upon them whome be elected without workes, the riches of his bountie, and that they who had toiled and moiled, and yet had no more then the last, might know they receiued the gift of grace, not the wages of workes.

6. Math. 25. 34. Possesse ye the kingdome that was prepared for you before the foundation of the world was laide. For I was an hungred, and ye gaue me to eate, &c. hence they make this collection. If the kingdome of God be possessed for good workes, Election was for good works: but the first is true: ergo the second.

Ans. 1. The assumption is false. 2. In the prooffe they offend by alleadging a place nothing to the purpose. For Christ doth not say, Possesse the kingdome for your workes sake: neither can this meaning be drawne out of his words, for then Christs speech could not hang together. For if the kingdome of God be giuen for merits sake, then not to the blessed of his father. But Christ calling them the blessed of his father, puts them in minde that their saluation doth proceede from the meere mercie of God. So then the faithfull are saued, because God the father did blesse them, that is, bestowed his free fauour and loue vpon them. Againe, if it be giuen for their merits, it is no inheritance but the words of our Lord are plaine, *κατακληρονομήσατε*, that is, by right of inheritance goe and take possession,

possession, if so it beides because we are the sonnes of God not by nature or merits, but by free adoption.

Obiect. 1. Nay, say they, but Christ reckens vp the workes, which he recompenseth with the reward of heauenly glorie.

Ans. They deceiue vs with a false cause. He rehearseth vp workes, not as the cause of election or saluation, but as markes and true testimonies of the true heires of heauen. For Christ perswades to the studie of a good life, and promiseth eternall life to such as doe good workes, but not for their good workes.

Obiect. 2. Nay but Christ in this recitall of good workes, vseth the causal particle [*℥, for,*] ergo he teacheth that workes are the cause of inheriting of heauen.

Ans. That causal preposition [*℥, for,*] doth not alwaies note the cause, but generally the consequence or argument, which is not alwaies taken from the cause but other heads also. As, Rom. 3. 22. *The righteousness of God is made manifest by the faith of Christ Iesus, towards all and upon all that beleene: for there is no difference for all haue sinned and are deprived of the glorie of God.* I am sure sinne is not the cause of the righteousness of faith, but a forerunning adjunct onely inherent in all men. So, this is the mother of the infant, because she will not haue it curin two. This refusall of the childe parting in twaine is not the efficient cause of the

mother, but onely the true and infallible token which is the true mother in deede.

7 Act. 10, 34, 35. Peter opening his mouth saide, *Of a truth I doe finde that God hath no respect of persons, but in euery nation each man is accepted of him that feareth him, and worketh righteousness.* From this they frame such an argument. If God doth not respect the person, then he chooseth for good workes: because he is no respecter of persons, but giues to euery man according to his desert, reward or punishment. And this is againe confirmed by Paul, Roman. 2. 11. *There is no respect of persons with God. ergo:*

Ans. 1. The connex holds not. 2. It proo-
ueth nothing. For 1. the word [*accepter of persons*] is doubtfull: for it is taken in one sense when we talke of men, and another when we speake of God. For some iudge may be saide not to regard mens persons, that in hearing of a case shewes no more fauour to the rich and his kinsman, then to the poore and a stranger, and such as will giue sentence according vnto law, giuing euery man as he deserues, and as the law requires, good or ill. But God is here called of Peter no regarder of mens persons in another sense, not for giuing reward to one that deserues it: for no man doth deserue any reward at Gods hand at all, neither is he tied to any law, as men are; but because in louing and accepting of men he hath no respect of nation: and the meaning is, that incircum-
sion

sion doth not a whit hinder God from rewarding and approoving righteousness in a Gentile. Rom. 2. 11. in the other place God is called [*no acceptor of persons*,] because he punisheth all vnrepentant sinners, whither Iewes or Gentiles, making no difference betweene nation and nation. 2. There is a fallacie of that that is not the cause, as if it were. For it doth not follow, because he is no regarder of persons, therefore that election is for good works; but rather election is free, because God did not foresee any good workes in man, because there should neuer be any. 3. They take a great deale of needlesse paines to prooue the assumption, which no man doth denie.

Ob. But they vrge farther out of the foresaid place; that the words that follow in Peter doe prooue that election was for good works. *But in euery nation he is accepted of him that feareth him and worketh righteousness.* Whence they make this collection: Therefore the studie of godlinesse and vprightness is the cause of election.

Ans. The proposition doth not follow, by reason of the doubtfulness of one word: *mans acception* in Gods sight is double: 1. when he adopteth vs by his meere mercie called of nothing, there being nothing in our nature that he can approoue. 2. When, after he hath regenerated vs, he enricheth vs with his gifts, and prosecuteth with his fauour that image of his sonne which he recognizeth to be in vs. In the

first part of the proposition and saying of Peter, this second acception of the word is: but here the question betweene vs is of the second.

4 false cause
of election.

Therefore it stands ynappeachable, that good works, foreseene are not the efficient cause of election. And so hauing remooued the third false cause, I come to the fourth.

Birth, &c.

Neither worthines of birth, or of any other prerogatiue is the moouing cause why God chooseth vs, as shall appeare by these reasons following.

1. *Arg.* If the scripture doth not teach in any place, that our worthines is the efficient cause of election, nor can be drawne by any good consequence out of the same, then it is not: but the first is true: therefore the second.

2. *Arg.* The cause of election must be fro eueralasting, seeing election is so; but mans worthines is not: therefore it is not the cause of election.

3. *Arg.* If there be no naturall worthines in man, then that is not the cause: but there is not: for *all haue sinned and are deprived of the glorie of God*, saith Paul, Rom. 2. 23. the same he confesseth of himselfe and other Iewes, Eph. 2. 3. *we were by nature the children of wrath, as well as others*: therefore naturall worthinesse is no cause.

4. *Arg.* If neither Abraham nor his posteritie were elected, for any dignitie or worthinesse before other people, then that is

no

no cause; but they were not: for Abraham was an idolater when God called him, and Moses saies to his offspring, Deuteron. 7. 7. *not because ye were more then other people, the Lord had a liking to you and chose you, for you were the fewest of all people: ergo* worthines no cause.

5. *Arg.* If election be not hereditarie, nor propagated by generation from parents to children, then worthines of stocke or birth-right is not the efficient cause of election: the first part of the connex is sure: for *not all that came of the father Israel, nor that are the seede of Abraham are Israel, or sonnes*, as the Apostle speaketh, Rom. 9. 6, 7. therefore the consequence is true.

6. *Arg.* If God hath made vs meete to be partakers of the lot of Saints in light, then our owne worthines is not the cause of election: but that is plaine out of the Apostle, Coloss. 1. 12. *ergo* this. If we will make our owne worthines the cause of election, we must needs make it naturall: but naturall it is not, for it is the gift of God. For God did not finde any worthie whom he might choose, but by choosing made them worthie, whome he might ransom out of the power of darknes, and *translate them into the kingdome of his beloved sonne: ergo* no meritorious cause of election.

7. *Arg.* If none euer was or is chosen of God to the ministerie in the Church for his worthinesse, surely much lesse to eternall life: the antecedent is infallibly true, the Apostle

confessing it of himselfe, 1. Corinth. 15. 9. *For I am the least of the Apostles, and am not worthy to be called an Apostle, because I persecuted the Church of God, but by the grace of God I am that I am.* Now I may conclude from the lesse to the greater: therefore much lesse is any man, for any dignitie whatsoever elected of God to eternall life.

8. *Arg.* If God of set purpose had no respect, no not of the birthright, in the right whereof one excelled another, then for the dignitie of eldership he chose none: but the first is true. For he was not delighted with Cain, but accepted Abels sacrifice, refused Ismael, cast his minde on Isaac: reiected Esau, accepted Iacob: and in a word, gaue to the younger that which he denied the elder brother. Therefore the latter is true.

9. *Arg.* If any be chosen for worthinesse of stocke or any other matter, he had cause to vaunt of the flesh before God: but that can no man doe: therefore I conclude, that worthines of birth, nor of any other prerogative beside, is the efficient cause of election.

Obiect. But one place of Scripture seemes to make against it, and that is Apoc. 3. 4. *Yet thou hast some heads at Sardis which have not defiled their garments, therefore they shall goe with me all in white, for they are worthy.* Whence they argue thus: If some shall walke all in white with Christ, because they are worthy, then they are chosen for their worthinesse: but the first is

is true: *ergo*.

Ans. There is a fallacie in the double signification of the word [*worthie*,] for they are tearmed *worthie* in that place, that are made fit by Christs grace, beeing iustified by Christ, which they haue effectual prooffe of. For he is righteous that doth righteousness, but so as the tree beareth fruit. But in the proposition they are named [*worthie*] that haue native worthinesse, such as wherby god was induced to choose the.

2 Neither doth the proposition follow. For the antecedent speakes of worthines or fitness to participate the white robe, that is to say, puritie from all spot, and glittering glorie, or full glorification and regeneration. And the consequent, of the cause of electing. Now glorification or regeneration is one thing, and election to eternall life an other. The dignitie or cause of getting the white garment, that is, the accomplishment of sanctification, is iustification: for *whome God hath iustified, those he hath glorified.*

3 They conclude more then was in the premisses. For the antecedēt is indefinite, [*because they are worthie*,] without defining whether they are *worthie* from him, or of their owne nature. Now the elect are *worthie*, not by nature, for so they are the children of wrath: but by grace: *ergo* that *worthines* is an effect of election, and not the cause.

Neither is the *merit of Christ* the efficiēt cause of electiō. And least any mā should misconster
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my meaning, they must know, that we speake not here of the meritorious cause of our saluation, which from my soule I confesse to be the merit of Christ, and that onely; but the question is, of the cause of eternall election, which eternall election is not saluation it selfe, but the precedent cause of the same. Hauing giuen this caveat in the beginning, we saie that Christs merit is not the efficient cause of eternall election, which I prooue thus.

1. The cause of eternall election must be eternall, this is not. *Ergo*

2. If Christ himselfe as he was mediatur, was elected from eternitie, then his merit is not the cause of election: but that is true, 1. Pet. 1. 19. 20. *which was ordained &c. Ergo*

3. It is the effect thereof and *ergo* not the cause. For God did not therefore choose vs, because Christ was to die for vs, but therefore Christ died for vs because God had chose vs in him.

Nowe against this doctrine, the aduersaries make these objections.

Obiect. 1. We are elected in Christ, therefore for his merit. The prooue of that is, Ephesians 1. 4.

Ans. The connex is faultie by misinterpretation of the place, for there (*in Christ*) is not the same that for Christs merit, but he hath chosen vs in Christ, as members in the head. Then here Paul doth not shewe the cause for which we are elected, but the meane or subiect

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in whom. Christ indeed is the meane in whome we are elected, in whome we are ioyned and vnited with God that chose vs: he is the head in whome the election of the members is sure and so the order of election is laid out, 1. the head is chose, 2. the members in the head. Because the heavenly Father found no worth in all the seede of Adam, he cast his eyes vpon Christ, to choose members as it were out of his bodie, whome he would take vp into the participation of life. Therefore we are elect in Christ, because we were no way capable of such excellencie in our selues.

Ob. 2. As we are iustified in time, so were we elected before the world was made. But we are iustified in time by the merite of Christ. Ergo

Ans. The proposition is false: for not the decree of election, but the decree of iustification is answerable to iustification: therefore if they would make this argument prooue any thing, they should frame it thus: as we are iustified in time, so God before the world decreed to iustifie vs, but we are iustified for Christs merit, therefore so God decreed to do it. And this I graunt with all my hart: but this is not the question in controuersie.

Obiect. 3. In whome we haue redemption and remission of sinnes, and in whome we are taken into the company of the Saints, in him we are elected. But by Christ apprehended by faith, we haue redemption &c. therefore for him

him we are elected.

Ans. 1. I denie the conclusion, they put one thing in the proposition and conclude another: for thus it should followe, *ergo* we are elected in Christ, which in the senie above shewed we confesse. For Paul teacheth the same to the Ephesians. 1. there are 4. *termini*. 1. in whome we haue redemption &c. 2. to be elected in Christ. 3. to haue redemption for Christ. 4. to be elected for Christ.

Obiect. 4. If election be done without respect of Christ laid hold on by faith, then also without respect of those benefits which proceed from Christ, as redemption and remission of sinnes. But not without these: for then we should be saued without these, which is as blasphemous as impossible. Therefore not without respect to Christ.

Ans. 1. I graunt the conclusion of the principall syllogisme, if it be rightly vnderstood, for if election be made in Christ as Paul speaks then not without Christ. But if their meaning is this, that electio is not made but for Christs merit, I vtterlie denie it.

2. There is a double signification in that phrase (*without respect of Christ*) for there may be many and diuerse respects of one & the same thing, according to the manifold and diuerse argumentes and mutuall affections in the same.

3. There is a strange kind of speech in that phrase (if election be made without respect or

looking vnto of Christ apprehended by faith.) For first it maie note, that God when he made election laid hold on Christ by faith, which is most sond to saie. 2. or if it be meant of men, it should followethat before they were chosen they laid hold on Christ by faith, which is absurd. This they should say if electiō is made for Christ, whōe mē should after apprehēd by faith

4. Againe there is a double meaning in the consequent of the proposition. (*Ergo also without beholding or respect of those benefits that proceed from Christ.*) 1. that we are not elected to be made partakers of redemption and remission of sinnes. 2. or that we are not elected for redemption &c. If it be takē in the first sence, the consequent will not followe of the antecedent; in the second it doth, if the antecedent be taken in this sence, if election be made for Christs merit. But both waies is sophistical for their double meaning.

5. The same amphibolie is in the assūption, for it may be vnderstood 2. waies, either that election is made to that end, that we should be partakers of his benefits, or that election is for those benefits, as the moouing cause, which none will grant that is wel in his wits I trowe.

6. In the probatiō of the assūptiō, the cōnnex proposition is false. There beeing a manifest confusion of Gods decrees, making the decrees of election and redemption all one. But who sees not they are seuerall. Therefore seeing there is no soundnesse either in the principall syllogisme, nor yet in the prosyllogisme it

it is a cleere case, that the Adversaries opinion is verie false. And so is the fift false cause refuted.

Lastly, neither is the ende of election, the efficient cause of election. Because God according to his owne good pleasure, would haue the ende first and principally: and then the meanes for the endes sake.

And thus we haue remooued the false impellent causes of election. Now let vs come to the true.

The true efficiēt cause then for which God elected vs is his onely good pleasure grounded vpon his meere loue & mercie, according to these authorities. Luk. 12. 32. *Feare not little flocke, it pleaseth the father to giue thee a kingdome.* Rom. 11. 5. *therefore at this time there is a reseruation made according to his free election.* Eph. 1. 11. *When we were predestinate according to his purpose, that hath wrought all things according to the consent of his owne will, and verse 5. who hath predestinate vs. whom he hath adopted into his sonnes, through Iesus Christ himselfe, after the good pleasure of his will.* Deut. 7. 7. 8. *Not because ye were more then any other people, did the Lord affect and choose you, for you were the smallest of all people, but because God had a loue vnto you. and 10. 15. so greatly did the Lord loue your forefathers and like them, that he hath indeede chosen his seede after them.*

But beside these testimonies of scripture, there are verie strong reasons for it.

(Reasons

Reason. 1. If Christ himselfe as he was man did not deserue to be made the sonne of god, the head of the Angels, and mediator between God and man, but had that honour freely bestowed vpon him, then also is our election of free gift. But that is so. *Ergo.* Psal. 2. 9. it is said, *ἐξουσιάζω, he gaue him franke and free, a name that is aboue all names,* that is, as he was God and man. Againe Saint Austin prooueth the same, tom. 7. lib. de prædest. Sanct. cap. 15. *Looke how great soeuer he is,* saith he, *he is it by grace. why is grace diuerse, where nature is common? surely there is no accepting of persons with God: what man, that is a Christian if he be well in his wits would say this.* Therefore the very fountaine of grace appeareth vnto vs in our head, from whence he powreth vpon all his members according to euery ones measure. By that grace is euery one made a Christian, so soone as ever he beleeues, by which grace that man from his first beginning was made Christ. Man is regenerate of the same spirit, that he was generated, by the same spirit is made remission of sinnes in vs, by which it came to passe that he had no sinne: these things God foreknew that he would doe. Therefore this is the predestination of the Saints, which was chiefly to be seene in the holie of holies: which none can denie that vnderstand the sayings of truth aright. And a little after: therefore this so great and glorious aduancement of his humane nature was predestinated, so high that it could goe no higher, as the diuinitie also was abased so low that it could go no lower (for our sake) then it went

went by meanes of the humane nature with the infirmities of the flesh euen to the death of the crosse: therefore as that one was predestinate to be our head, so are manie of vs predestinate to be his members: as for mens merits let them be silent, which perished in Adam, & let grace beare the sway, which doth raigne by Iesus Christ the Lord, and onely sonne of god. VVhosoever hath seene the foregoing merits of his singular generatiō, let him looke for the forenamed merits of manifold regeneration, in vs his members. For that generation of Christs was not rendred to him, but giuen, to be borne of the spirit and the virgine without all guilt of sinne, so to vs it was not giuen for any merit of ours, but francke and free, to be regenerate of water and the spirit. And if faith hath brought vs to the washing of the newe birth, we must not presently thinke, that we gaue him first, to be recompensed againe with regeneration of saluation. For he caused vs to beleue in Christ, that made Christ for vs in whome we doe beleue. He maketh in men the beginning of faith and perfection in Iesus, that made Iesus man, the author and finisher of faith, as he is called in the Epistle to the Hebrewes. Thus farre S. Austin.

3 If God hath chosen vs, then of Grace. For all the gifts of God are free, wherein I referre me to Pauls iudgement. Rom. 11. 35. *Who hath giuen him first, and it shall be giuen vnto him againe.*

True causes of election.

3 If God hath chosen vs in him selfe. Eph. 1.5. which is asmuch to say, as he considered nothing without him selfe to regard in choosing, whereby he should be mooued to elect vs, it followes, that his election is of free will: but that is true: ergo this.

4 God chose not all, but onely such as it pleased him, which inequall parting of grace, prooues it to be meere of free will.

5 He hath chosen vs to the praise of his owne glorious grace, Eph. 1.6. therefore of his owne free will: otherwise the meere grace of God should not be spoken of.

6 He chose vs in Christ: therefore of free good will.

7 From eternall: therefore of grace.

8 That we should be holy, therefore freely: or els these two would be contrarie, that the godly haue it from election to be holy, and to come to it by meanes of workes.

9 The Patriarke Iacob was elect through grace: therefore election is of grace. For, Rom. 9.11. before the children were borne, when they had done neither good nor ill, that the purpose of God, which is according to his election, not of workes, but of him that calleth, might stand firme, it is saide vnto him, The elder shall serue the younger.

10 The elect are vessels of mercie: therefore election is of grace.

Against this the Aduersaries alleadge:

Obiect. 1. If the decree of election be according to his absolute pleasure, then is it not

ding to his foreknowledge: but it is. The prooffe of this proposition is this. If in his absolute will there is nothing before or after, but in prescience there is, then if election be according to his absolute will, it is not according to his prescience: but that is so: therefore this. This assumption is confirmed by Pauls and Peters words, Rom. 8. 29. *whom he foreknew them he predestinated:* and 1. Pet. 1. 2. *to those that are elect according to his foreknowledge.*

Ans. 1. To auoide the fallacie of the homonymie, wee must knowe that *his pleasure* is saide to be absolute, not because it hath no cause at all, so much as in himselfe; but for that the cause thereof, is not the condition of faith, or workes, or merits, or any other thing in the men that are to be chosen: and so we call this absolute, not in the first but in the latter sense.

2 The connex of the principall syllogisme is faultie for the ignorance of the elench, setting his absolute will and his prescience in opposition one against another, not beeing contraries. For the *knowledge* according to which we are chosen, by an excellencie, signifies nothing els, then that speciall knowledge which is spoken of, 2. Tim. 2. 19. *the Lord knoweth who are his.* that approbation loue, and fatherly fauour which God extendeth to them that shall be saued. For those he loueth, he is saide to know, and not to know and be ignorant of other, Exod. 33. 17. Psal. 1. 6. Matth. 7.

27. therefore this foreknowledge is the cause of his will or good pleasure. Therefore doth not disprooue its owne effect.

3 Where it is said in the connex of the prosyllogisme, that graunting prescience, prioritie and posterioritie is graunted, it is true in mans foreknowledge, but false in Gods. For when we ascribe prescience to God, our meaning is, that all things euerlastingly were, and continually shall be vnder his eies, so that in respect of his knowledge, nothing was or shall be, but all things are actually present, and in such sort present, that he doth not imagine by the bare ideas, as wee doe when wee remember any thing, but truly discerns and see, as if they were laid before him.

Obiect. 1. If the onely will of God be the cause of election, then is their acception of persons with God: but the Scripture saies he is acceptor of no mans person.

Ans. They goe about to insnare vs with an ambiguous word, taking [*acception of persons*] in an other sense then the Scripture doth, speaking of God. For the Scripture saying, God was no acceptor of persons, by the word [*person*] meanes not man, in which sense the aduersaries take it, but those thinges that in man lying open to fight vse to procure them fauour, grace, and worshippe, or else hatred, contempt, and shame. Such as are riches, wealth, power, nobilitie, office, countrie, personable shape, and so forth: or pouertie, weak-

nes, basenes, deformitie, contempt, and the like. So doth Peter, Act. 10. 34. and Paul, Rom. 2. 10. Gal. 3. 28. shew that the Lord doth accept of no mans person, because he puts no difference betweene Iew and Grecian, so that onely in regard of countrie, he should take the one and refuse the other. The same doth Iam. 2. 5. affirming that God in iudging stands not vpon riches: and Paul, Eph. 6. 9. and Coloss. 3. 35. saies, there is no *respect of persons with God*, because he regards not in iudging bodily freedom or seruitude.

2 The connex doth not follow. For then God is an acceptor of persons, if in one of the two whose meries are all alike, in one I say which is receiued, there were any thing to draw Gods liking to him: but if there be nothing at all, it follows that God lookes on no man, but hath his reason from his owne good will, why he maketh him his sonne. Whereas then the one is taken, and the other not, it proceedes not from any respect of man, but from the sole mercie of God.

Obiect. 1. Here they replie thus: If God kept the same course in his predestination toward all men, then indeede he were not an acceptor of persons: as for example, if finding all faultie he should punish all alike, or else if innocent, he should forbear all: but that he doth not: *ergo.*

Answer, the connex is not simpliciter but in some sort, If God should beare the same hand toward

oward all men, that is, if he had pleased to mitigate the rigour of his iustice with mixture of mercie. But they handle God, as if they would forbid him to vse mercie, or when he would vse clemencie, would constrain him totally to renounce iudgement. 2 Wee acknowledge all are guiltie, but we say and say it with ioy of heart, that Gods mercie doth succour some.

Obiect. 2. Again they vrge. Then let him haue mercie on all.

Answer. 1. God is in debt to no man, because no man gaue vnto him first, that he might challenge his owne. 2. It is equitie, that euen in punishing he should shew himselfe an equal iudge: which while the aduersaries will not suffer him to doe, what els doe they but goe about to robbe God of his mercie, or els at least with this condition to yeeld it him, that he quite relinquish iudgement.

Therefore let this remaine immoouable, that the cause for which we are elected, is the free mercie of God onely. And thus much of the efficient cause of election of such men that shall be saued, now we see wee the other causes.

The *matter* of eternall election, is the decree, appointment, purpose, or counsell of God, that is to say, the iudgement as it were of the heavenly minde of those that shall be saued. Some say, the matter of election, are the elect; but they take the word *matter* in an

2. The material cause of election.

other sense, namely, the matter about which, or the *object*. We by that name, meane the *cause*. And some againe, that the matter remote of election is *Christ* as he is Mediatour, and they also vse the word abusiuely for the *subiect* in which, or the matter wherein. Againe they say, the next matter of our election is the death and obedience of *Christ*, which indeede is not the *matter* but the *effect* of election. For to this ende did *Christ* die for vs, and was obedient to his father, because we were eternally elected.

3. The formall cause of election.

The *forme* of eternall election, is the putting a difference between certain men that should be taken to saluation, from other that should perish: or, the ordaining out of the generall number, of some certaine men, who beeing deliuered out of the generall destruction should be taken to saluation. Againe other say, the remooued forme of election is the adoption into the sonnes of God, the nearer, our vnion with *Christ*. But these are nothing but *effects* of election, and not *formall* causes.

4. The final cause of election.

The *ende* of eternall election is double: 1. the glorie of God, that is, the manifestation and celebration of the grace and mercie of God in his Church. For God did choose some to make knowne the riches of his glorie, towards the vessels of mercie, which he hath prepared vnto glory, Rom. 9. 23. And he hath predestinate vs, whom he hath adopted into himselfe to be sonnes through *Iesus Christ*, according to the good pleasure of his

will to the praise of his glorious grace, Ephes. 1. 5, 6.

2. An other end of election, is the glorie of the elect, Rom. 9. 23. he saith, the elect are prepared vnto glorie. Nowe this glorie of the elect, contains both saluation, and the meanes leading thereunto. Therefore the elect are said to be elected to eternall life, Act. 13. 48. Elect to shew to be holy and vnblameable before God with lone, Eph. 1. 4. made in Christ Iesus to good works, which God hath prepared that they should walke in them, Eph. 2. 10.

Election then is not Gods simple will without any end. For to imagine such a will in God as hath no purposed ende, is impious. For if nature doth nothing in vaine, how much lesse God?

Thus much of the causes of election: now follow the effects.

The effects of election are these. The mediation of Christ, adoption, effectuell vocation, sauing faith, iustification, and glorification. And these effects are the meanes and degrees by which God doth bring his elect vnto saluation: the ladder of saluation, or the meanes of bringing our election to the ende thereof. Therefore eternal predestination is the groundworke and fountaine of all Gods sauing benefits.

1 *Christs mediation* is the first effect of election. For the cause why Christ is our mediator, is our election.

E 4

3 *Adop-*

Effects of
Election.

2 Adoption, is our receiuing into the number of the sonnes of God: which Paul testifies is an effect of election, Eph. 1. 5. saying, *that God hath predestinated vs, whom he hath adopted into his sonnes by Christ into him.*

3 Of effectual vocation, which is wrought by the preaching of the word of God, in our heart by the holy spirit, as Paul speaketh, saying, *Rō 8. 30. whom he hath predestinated, those also hath he called: & our Lord himselfe, loh. 6. 37. what soeuer my father giueth me shall come vnto me.* Therefore it is by the arbitrement of eternall election, that the gospel of life is preached to some, & findeth place with them, & is not preached to other, or being preached is not receiued.

4 Saving faith doth inseparably accompanie effectual calling: therefore it flowes and proceeds from predestination or election who shall beleeue, saith Luther, in his dutch preface vt 6 the epistle to the Romanes. Hence is that which Paul deliuereth, Rom. 9. why all the Iewes did not beleeue in Iesus Christ? because all were not elect to life euerlasting. For he saith the sonnes of Abraham are of two sorts: some according to the flesh, and other according to the promise: *they beleeued so many as were ordained to life eternall, saith Luke, Act. 14. 48. therefore faith is said to be theirs that are elect of God, Tit. 1.*

5 Iustification & glorification doe issue from election, Paul saies, Rom. 8. 30. *whom he hath predestinated, those also hath he called, and whom he hath called (namely, effectually) those also hath he*

iustifi

justified, and those whom he hath justified, those also hath beglorified. Now this glorificatiō contains 2. things in it: 1. Regeneratiō, or sanctificatiō.

1. *Regeneration* hath in it continuall or perpetuall repentance, loue, vprightnes, & hate of sinne, studie of good works, inuocation of God: true humilitie of the sonnes of God (for if saluation comes frō no other thing vnto vs but the meere grace of election, we haue nothing in our selues to boast of: *true humilitie is our glorie*:) and farther, the prop of a sure affiance by Christs owne words, (who to free vs frō all feare & put vs out of all daunger of so many casualties, snares, & deadly broiles, promisseth, that whatsoeuer he hath receiued to keepe of his father, shal be safe:) againe, a longing desire of the bright appearance of Christ: also the gift of perseuerance in spirituall combats, that is, constancie to the very last gaspe in the true faith. Heb. 10. 28. Mat. 24. 13, and Rom. 11. 5. so therefore also at this time is there a *reseruation made according to his free election*: that is, forasmuch as in that vniuersal falling away well neare, some remained steadfast in the covenant, it came to passe by vertue of the eternall election. Therefore *perseuerance* also dependeth vpon free election, Ier. 32. 40.

2. *Glorification* comprehends the *accomplishment* of glorie in the other life, 2. Tim. 4. 8.

And thus out of election ariseth the *Catholike invisible Church*, which is nothing els but the *companie* of such as are predestinate to life euerlasting.

Catholike
Church.

uerlasting, as the holy martyr *Iohn Hays* did truly maintain in the *Councell of Constance*. For so did God answer *Elias* when he complained he was left all alone: *I haue referred to my selfe 7000. men that haue not bowed their knees to the image of Baal*, Rom. 11. 14. For they were not elect, because they had not bin idolaters, but therefore they were no idolaters: *vigo* they were the Church, because they were elect. Hence it also appears, that whosoever are predestinate to saluation, they are all predestinate also to the meanes of obtaining saluation. And therefore as the elect doe necessarily come in the ende to saluation, for the firmenes of election; so also they must of necessitie be lead and walke by the meanes ordained to saluation, for the same firmenes sake.

These are the effects of election. Now follow the subiects.

The sub-
iects of elec-
tion.

The subiect in whom we are elect is *Christ*, not as he is God, or the Word, for in this regard he chose vs, Ioh. 13. 18. *I know whom I haue chosen*: nor yet as he is man, for being no more but man, he was no meete subiect for vs to be chose in: but as he is *God and man*, our head and euerlasting mediatur, who for that cause as Saint *Austin* doth relate, was predestinated mediatur, and the glasse of predestination.

Now this is the cause why we are elected in him, 1. because in our selues wee were not capable of such excellencie: 2. because he alone

alone is a fit meane for vs to be chosen in, seeing in election our vnion and coniunctiō with God that chose vs, was made.

2. The occupying subiect or object of election are all the elect, vpon whome God doth bestowe the inheritance of eternall salvation, who to say truth are a great many in themselves, as by Christs obedience *many are made righteous*. Rom. 5. 19. Yet in comparison of the great number of reprobats, are but few according to Christs owne wordes saying, *many are called namely, by the outward preaching of the word, but few are chosen.*

Therefore election belongeth but to a few, and not generally to all mē. Neither is it more absurd to say that but a few are elected, then that which our Lord himselfe speaketh. Math. 7. 14. *they are but fewe that finde life*, and Esaie crieth out vpon Israel, Esay 10. 21. & Paul Ro. 9. 27. repeates it, *though the number of the children of Israel were as the sand of the sea, but a remnant shall be saued.*

The subiect
of election.

Against this doctrine the aduersaries do object thus.

Object. 1 Those whom God will haue saued shall be saued. But God will haue all men saued as Paul affirmeth. 1. Tim. 2. 4. therefore all men are elected to life.

Ans. There is an homonymie in the worde (*will*) which in the propositiō signifies his absolute will, but in the assumption or allegation out of Paul, his conditionall will. For God will

will not by his decree and working, but by his invitation and commandement haue all men saued. But if he will haue all saued by his absolute will, either all men without exception are saued (which is not so) or els mens nilling or refusing is more powerfull and strong the gods willing. As Austin bringes the Pelagians to this absurditie. *lib. 1. contra Iulianum.*

1. There is another homonymie in the assumption or Pauls wordes in the adiectiue *all*, by which are not meant all and euery one, but the men of all estates and conditions, as Austine doth expound it, *de corrup. & gratia, cap. 14.* and in his Enchiridion to Laurentius, *cap. 103.*

2. For whome Christ died they are elected to eternall life. But Christ died for all. *Ergo.*

Ans. The assumption is starke false. For Christ, *Ioh. 10. 15.* saith, *I lay downe my life for my sheepe.* & Paul *Eph. 5. 25.* Christ loued his church and gaue up himselfe for it. *Heb. 5. 9.* Christ was made a perfect author of eternall saluation, to all that hearken vnto him. *Apoc. 14. 3. 4.* They song as it were a newe song before the throne and before those 4. beasts and the elders, and none could learne that song, but those 14400, which were brought from the earth. These are they that were not defiled with women, these followe the lambe whither soeuer he goeth, these were redeemed from wien, the first fruits consecrate to god and to the lambe.

3. Those whome Christ calleth vnto him,
are

are elected to eternall life, but he calleth all
Ergo Math. 11. 28. *Come unto me &c.*

Ans. The proposition is not generally true, but onely of such as obey his inuiting and come at his calling. 3. the assumption is false, for he calleth none but such as heare, but howe many millions of men never hard of Christ, nor doe yet at this daie.

4. They that are called to Christ by the preaching of the gospell, are elected vnto life. But all are. *Ergo*

Ans. The proposition is onely true of them that are effectually called according to the purpose of his election. 2. the assumption is false, beeing flatte contrary to Christs owne wordes saying, *many are called but few are chosen*. Againe experience doth confute it. For howe many thousand men neuer had the gospell preached vnto them. For before Christs incarnation, he was not preached to the gentiles, and after he was exhibited in the flesh it was not to many, nor yet is. As in the kingdome of the Sinars, in all the countries of Tartarie, and other heathen people, to say nothing of the newe worlde, of late yerres found out by navigation *mexico, Perow, magellana*, where there was neuer word, yet of Christ nor of the gospell. Therefore it is not true that all and euerie seuerall man eicher were in time past called to Christ by the preaching of the gospell, or yet are.

5. They to whome the promise of eternall saluation doth belong, are elected to eternall
 life

life: but the promise pertaines to all *ergo.*

Ans. The proposition is onely true of such as to whome the promise of saluation doth belong, not onely by preaching or declaring it, but also by effectually applying the same.

2. The assumption is false. The promise of saluation is not made generally to all, no not by preaching or declaration, but onely to those to whome the preaching or declaring of the promise is from euermlasting predestinate, and therefore to such as indeede it is preached and declared. Nowe because both the Prophets in old time did not shew forth the grace of God to all the men in the world, nor the Apostles were permitted to teach euerie where, *as in Babilonia*, and yet to this daie the promise of grace neither hath bin published, nor is to many nations, by the euent and selfe experience it is plaine, that the promise of eternall saluation doth not belong to all and euerie one.

3. To whome the promise of grace doth belong by the preaching, to those but not to all notwithstanding, it doth belong by effectual application. Because that effectual application is ordained but onely for the elect.

4. The regenerate are elect, but al that are baptized are regenerate, therefore all that are baptized are elect.

Ans. There is an homonymie in the particle (regenerate) for in the proposition it signifies

nifies

nifies those, that are inwardly renewed and framed to the image of god by the spirit of adoption. But in the assumption by a metonymie such as are outwardly washed in baptisme. For it is visuall to call the baptizing of water regeneration, and those that are baptized with water to say they are regenerated, as Iustine Martyr speaketh in his second apologic for the christians to Antonius Pius. *Whosoever shalbee persuaded and beleene steadfastly, that the things are true which we teach and deliver, and shall take vpon them to live thereafter, we instruct them with fasting to pray and aske those things at the hands of God, & the remission of their former sinnes, with whome we also do fast and pray: then wee carrie them to the water, and there they are regenerated vwith the same kinde of regeneration that we are: for they are then washed in water in the name of the fasher our Lord and creator of all things, and of our Sauour Iesus Christ, and of the holie ghost. And a little after that he saith, that washing is called enlightening, for that their mindes are enlightened, that learne these matters. Therefore the baptisme of water is called regeneration, and illumination, not properly, but by a metonymie, because it is a sacrament of the pouring out of the holy ghost, vwho doth properly regenerate vs. Therefore the proposition is onely true of such, as not onely are regenerate with the outward sacrament, but inwardly in their hearts by the spirit of adoption: but the assumption is true of all, so farre forth as they are regenerated but with the sacrament; but if you take it simplic it is*

is not true. For many want the inner regeneration of the spirit, that had the outward, as Judas Iscariot, Simon Magus &c.

2. Though we should grant that all that are baptized with water, are also inwardly renewed yet it should not follow that all men were elected to saluation, seing all are not so much as baptized. Therefore it is still true, that all shall not be saved.

7. They that are sanctified by the blood of Christ, they are elected to life: but all men universally are sanctified by the blood of Christ. Ergo, the prooffe of the minor or assumption. Heb. 10. 29. *Of how much more sharp punishment shall he bee thought worthy (thinke you) that shall tread vnder his feet the sonne of God, and count the blood of the covenant by which he was sanctified, an unholie thing and reproach the spirit of grace?*

Ans. 1. There is an homonymie in the participle (*sanctified*.) For in the proposition it signifies those that are truly inuincible cleansed inwardly from their sinnes; but in the place to the Hebrewes it signifies them that are baptized, or initiated by baptisme, and are saide to be sanctified by the blood of the covenant, because they have taken the water of baptisme, which is a signe of the blood and sanctification: in which sense also Heb. 9. 13. *The blood of bulls and goats, and the ashes of a heifer, being sprinkled vpon them that are defiled, is said to sanctifie to the puritie of the flesh, that is, purifie, purge, cleanse from sinne, but sacramentallie.* Likewise Augustine speaketh

Reb, rom. 4. lib. 3. of questions vpon the olde
 testament, quest. 84. *With visible Sacraments man
 is visibly sanctified.* And a little after: *We may ga-
 ther, that some had invisible sanctification and so
 their profit; without visible sacrament, which altered
 according to the diversitie of times, as some were
 then, but now are not. And that a man may haue, but
 without any profit, visible sanctification, which is by
 the visible sacraments, without this invisible.* And
 yet must we not contemne the visible sacrament, for
 whosoever contemnes it, cannot possibly be sanctified
 invisibly. And least one should thinke, that Au-
 gustin speakes of the typicall sanctification onely
 of the old law, he presently inferres of Christi-
 an baptisme. Hereupon it is that Cornelius and
 they that were with him, though they appeared al-
 ready invisibly sanctified, by hauing the holy Ghost
 powred downe vpon them, were baptized for all that;
 neither was the visible sanctification thought super-
 fluous, though they had the invisible before. Cypri-
 an epist. 72. in the Gularian edition. *Then may
 men be fully sanctified and the sonnes of God, when
 they are borne of both sacraments: and in many o-
 ther places he saies the same, but all that haue
 the externall baptisme as well as other, haue not the
 vertue of baptisme.* depœnit. distinct. 4. Therefore
 Paul meanes [to be sanctified by the blood of the
 covenant] to be initiated and consecrated by
 the water of baptisme, which is the sacrament
 of the blood of the testament. And that this is
 his meaning, is euident by his drift, because he
 threatens very grieuous punishment to the re-

uolters or backsliders from Christianitie; And least any man should thinke it were but a triffe to goe back, he doth exaggerate this sinne, shewing that the contempt of baptisme, by which they were initiated, was the contempt of Christ, and to account the blood of the testament an unholy thing is said in the same sense that 1. Cor. 11. 29 [*not to discerne the bodie of the Lord*] is saide. For the reproach of the signes redoundes to the things that are thereby signified.

2. The assumption is false: for many thousands God wot were neuer baptized.

3. The authority that is alledged to prooue it by, is nothing to the purpose, saying nothing of the vniuersalitie of sanctification.

8. Those that Christ hath redeemed, they are elected to eternall life: but Christ hath redeemed all men: *ergo.* the assumption is prooued out of Peter, 2. Pet. 2. 1. *the false teachers denie euen the Lord that hath bought them, bringing downe vpon themselves swift damnation.*

Ans. 1. The assumption is false. 2. It is not to the point, the testimonie that is brought: because it saies nothing of the vniuersalitie of the redemption of all and singular persons, wherof the assumption speaketh, *Ob.* But they vrge, thus: If the Lord hath purchased the also that denie him, &c. then he hath not purchased the elect onely, but the very reprobate also, and therefore all and singular persons: but the first is true by this place: *ergo.*

Ans.

Ans. 1. It is a point of sophistrie, to vnderstand that simply, which is spoken but respectiue. Peter saies those false teachers denie the Lord that bought them, that is, in their owne opinion and as they boasted. As if he had said: Indeepe they giue out and vaunt, that they are redeemed by Christ, and name him their redeemer, and yet for all that they denie him. And this doth the assumption affirme simply, as if indeede they were redeemed by him: which is flat contrarie to other places of the scripture, Apoc. 14. 3, 4. Matth. 7. 23. Matth. 25. 12. Ioh. 17. 9. Matth. 20. 28.

Iustin Martyr in his dialogue with Trypho, saith that Christ suffered for those men, whose hearts are cleansed from all iniquitie.

Thus much of the subject of election: now I will shew the adiuncts thereof.

Election was from euertasting, or before the foundation of the world was laid, Eph. 1. 4. not onely before we beleeued, but before we were. So saies the Apostle of Iacob, Rom. 9. 11. *when the children were yet vnborne, and had done neither good nor ill, that the purpose of God which is according to his election, not of works, but of him that calleth, might stand steadfast, it was said vnto him, the elder shall serue the younger.* *Austin* in his booke of predestination and grace, chap. 5. *Before he made vs, he foreknew us: and foreknowing vs, when he had not yet made vs, he elected vs: and againe, we were made since the world,*

The adiuncts of election.

1. Eternitie.

but elected before the world.

1. Libertie.

Election is free, not bound to any conditions of mans iudgement, nor indebted to any; the Lord is at libertie in his free choice, and not tied to that necessitie, to deale his grace to all alike; but he passeth ouer whome he will, and where he will he liketh, Rom. 9. 18. *He hath mercie on whome he will, and whome he will he hardeneth: and v. 21. Hath not the potter power ouer the clay, of the same piece, to make one vessell to honour, and an other to dishonour? the same is cleare by Eph. 1. 11. We are predestinate according to the purpose of him that doth all things by the counsell of his owne will.*

2. Immutabilitie.

3. It is also vncchangeable, inviolable, firme, certen, sure, and steadfast, it neuer faulter, it neuer failes, or becomes void. Which vncchangeablenes and certentie doth not consist in our perseuerance, but in the immutable decree of God. Neither doth it depend on men, but on the meere mercie and good pleasure of God, 2. Tim. 2. 19. *The foundation of God standeth steadfast, hauing this seale, The Lord knoweth who are his.* By a metaphor he calleth Election a foundation, noting thereby the firmenes and constancie of the same. *Hauing this seale,* that is, the election is closed vp from vs, we know not certenly whether this man or that be elected, but the Lord knoweth who are his. For it is a thing proper vnto God, to knowe his owne. Therefore it doth not depend vpon vs but on the most constant and vncchangeable will

will of God, who hath mercie vpon vs In his euerlasting mercie, wherof it neuer doth repent him.

Nowe they that make it mutable and vncertaine, let them consider this ; is it a small matter to them to wearie men and pricke thornes into the elect to doubt of saluation, but they must wearie God, making him changeable in his counsels?

Obiect. 1. The tokens of election are not alwaies apparent: therefore election is changeable.

Ans. The connex that is wanting is false, for though the signes of election are not euident at all times, yet that remains inuiolable as the exile of the Iewes in Babylon, and the long shaking them off as it were, might seeme an interruptiō of election, but was not. Therefore God in Es. cap. 41. 9. saying thus, *I haue chose thee and haue not cast thee off*, commendeth the continuall course of his great bounty and fatherlie good will, and expresseth the constancie of election, as if he said, I neuer gaue thee ouer nor forsooke thee, since the first time I elected thee, although thou hast giuē me cause inough to doe it for indeed the people of the Iewes shewed so great ingratitude, that God might iustlie haue cast them off. And that which is said of the Iewes may as well be said of vs.

Ob. 2. That which may be made void is changeable: but election may. Es. 14. 1. *God shall*

haue mercie of Iacob, & chooseth the Israelites againe. He vseth the future tence, as if the first election had beene voide. Therefore election is mutable.

Ans. There is an homonymie by a *catacrexis* in the word of the future tence *shall choose*, as if he had said, he shall take as it were againe ynto him, as if the election were newe to beginne againe, the nation that in shewe was cast of and giuen ouer into another mans iurisdiction: this is spoken after the manner of men. When the Lord chasteneth those that are his, this carrieth a shewe of casting off, as we gather by many of the Saints complaininges, *Lord why hast thou forsaken vs?* For we conceiue of Gods reiection or election according to our owne weaknesse, and iudge the effect thereof by the worke. The meaning then is this, though God handled his people so severely, as if he had cast them off, yet in the end he will shewe in trueth and prooue his adopting of them, at what time he will giue a sufficient testimony of his election, and will haue mercy on them for euer.

Ob. 3. If the crowne of heavenly glory wherevnto a man is elected may be lost, then is not election sure, but it may. *Apoc. 3. 11. hold that thou hast, lest another take thy crowne.* Therefore,

Ans. 1. This prooffe is not to the purpose. *2.* There is an homonymie in the word (*crowne*) for the assumption talks of the crown of glory, but

but Christ speakes of the crowne of the ecclesiasticall ministrie. Looke before in the refutation of foreseene good workes.

4. *Ob.* He that standeth must take heede lest he fall, 1. Cor. 10. 12, ergo election is mutable.

Ans. It follows not. For the admonition is not a threatning that he shall fall, but onely to stirre up to more carefulnes.

5. *Ob.* Zac. 1. 17. & 2. 16. God chooseth Ierusalem againe. Therefore the first was voided.

Ans. There is an homonymie in the worde [*choose*], the Prophet vseth it metonymically: for this he shall shew by euident tokens and outward effects that he hath chosen Ierusalem, and really declare that he holdeth certen Ieruselems election. For so the Scripture doth often speake, to say something is done, when it is but ratified or declared to be done, Psal. 118.

7. *This day haue I begotten thee.*

Another adiunct is, that it is sealed with that 4. Sealing.
holy spirit of promise, as it were a sure pledge.

Againe, it is declared by earthly notes; as 5. Notes.
by the translation of the birthright to Iacob, was his election witnessed.

Ratified and confirmed by deliuerance and 6. Plighting.
other corporall benefits: ergo the word *choose* is vsed, Esa. 44. 2.

Euery one of the faithfull must make it sure, 7. Assurance.
that is, approoue it to other, and confirme it to himselfe by the fruits of faith. Wherefore, brethren, labour to make your vocation sure, 2. Pet. 1.

10.

The

¶ Signes.

The signes of our free election, that is, whereby we may certainly know that we are elect, are these: 1. a lively sense of vocation and bringing vnto Christ, Rom. 8. 30. 2. the ardentie and ioy of sauing faith, Act. 13. 48. Tit. 1. 1. 3. a quiet conscience proceeding from the blessing of iustification, Rom. 5. 1. 4. an earnest and constant desire of a new life, such as becommeth those that are rewarded by the holy Ghost, Rom. 8. 14. 2. Tim. 3. 10. 5. the witness of our owne spirit, 1. Ioh. 5. 6. 6. & lastly the inward testimonie of the holy Ghost, sealing election, and all these things bearing witness together with our spirit, *that we are the sonnes of God*, Rom. 8. 6. whosoever findes and knowes these tokens truly and certainly in himselfe, he may wel, and ought to reioyce that *his name is written in heauen*.

Thus hauing shewed some of the adiuncts of election, there followes the disperates.

The disparates of election.

Election differeth from vocation, iustification, and sanctification, and *ergo* may not be confounded with them. And also from adoption. Besides from the promise of saluation. And lastly from saluation it selfe, which is caused of election.

The comparats of election.

Election is compared 1. to a foundation that standeth steadfast, by reason of the immutable firmenes therof, 2. Tim. 2. 19. 2. to writing in a booke or a paire of tables, Exod. 32. 32. Moles saith to God, *Blot me now out of the booke which thou hast written*: but God said to Moles, *I should blot him out of my booke who hath sinned against me*,

And Psal. 69. 29. Dauid in a figure of Christ, prayeth against his enemies. *Let them be blotted out of the booke of the liuing and not be written among the righteous.* Ap. 13. 8. it is said, *they whose names are not written in the booke of the lambe, shall worship the beaſts.* And 17. 8. *the inhabitants of the earth shall wonder, whose names are not written in the booke of life from the beginning of the world.* So our Sauour Luc. 10. 28. *Do not reioyce that spirits are ſubjects unto you, but, that your names are written in heauen.* And Dan. 12. 1. *Thy people ſhalbe deliuered, whoſeuer ſhalbe found written in that booke.*

For looke as they that are enfranchiſed into ſome cōmon wealth, are written into the publicke regiſter or notarie of the citie, ſo they that are receiued into the number of them that ſhal be ſaued, are ſaid to be written into the booke of life: that is, in the preſcience of gods minde: ſuch is in a more ſure plight then the heauens themſelues. The grace of election is greater then the grace of creation.

Of the grace of election the godly are called elect. Of whome marke theſe enſuing axiomes. 1. the elect are knowne to none but to God. 2. Tim. 2. 19. 2. they onely belecue with a liuely and ſauing faith. Ioh. 6. 37. Act. 13. 48. Tit. 1. 1. 3. they onely obtaine ſaluatiō. Rom. 8. 30. 4. the election hath obtained it, that is, the elect: *the reſt haue bin hardened.* 4. they were the fathers, before that euer he gaue them to his onely begotten ſonne. Ioh. 6. 37. *whatſoener my father giues me, comes vnto me: if he giues it, then*

The Con-
ingots.

it was his first, 5. they are blessed and deare
to God. Psal. 33. 12. Blessed is that nation whose
God is the Lord, the people that he hath chosen for a
possession for himselfe. And Psal. 65. 5. RO. 11. 28.
6. they alone are lively members of the church,
alone members of the catholike invisible
church: therefore they are saide to dwell in the
courts of the Lord. Psal. 65. 5. 7. the redemption
of Christ is proper to them. Apoc. 5. 9. 8. there
number is certaine and can be neither increa-
sed nor diminished. 2. Tim. 2. 19. the foundation
of God standeth immovable &c, the Lord knowes
who are his. To this Austin subscribeth de correp.
& gr. c. 13. saying, this I speake of such as are prede-
stinate into the kingdom of God, whose number is so
certaine, that none can be taken either in or out. Et
retract. 4. 26. the almightie God wanted no counsell
to fill up the number of citizens of his citie, which
was predestinate in his wisdom even of the damned
crew of mankind. 9. they are severed from the
reprobate, not by meritts, but by Gods prede-
stination, not by the qualitie of their owne
vertue, but by the heauenly decree, not by na-
ture but by especiall grace. 10. they are free
from perill of reprobation: for the elect cannot
be reprobate.

Against this doctrine may be objected.

Obiect. 1. They that may bee blotted out of
the booke of life, may be reprobate: the elect
may be blotted out of the booke of life. Ex. 32.
32. Moses saith, blot me out, &c.

Ans. 1. The assumption is false, 2. the alle-
gation

gation doth not prooue the point: for he doth not say he can be blotted out. *Ob.* but he praies that he may: therefore he could. *Ans.* the antecedent must be vnderstood but in respect, namely with two conditions. 1. *if it be possible*, such for all the world as was in Christs praier, *Father if it be possible, let this cup passe from me*: as if Moses had laide rather adiudge me to the paines of eternall death for the peoples sinne, then destroy thy people, and so haue thy name blasphemed of the gentiles, & yet not except it may be done. 2. If God doth allow & like of this request: which God did not, for he rebuked him thus. *He that sinneth against me I should blot out of my book* Cyprian in his 2. book *de lapsis* saith thus. He was Gods friend, he talked face to face with God, he could not haue his petition, neither did he appeale Gods wrath with his prayer. So then out of this petition of Moses, being conditionall and not liked neither, we cannot inferr that Moses could, or that the elect can be scraped out of the booke of life.

Obiect. 1. They vrge further: at the least we may gather it out of Gods answer vnto Moses, saying, *hee will blot him out that sinneth against him*. To this I say: this is not so, because the commination is conditionall. Thus, *if any doe sinne against me, him I will &c.* 2. there is an homonymic in the word (*sinneth*) which is not ment here of any sinne, but of that which is committed of set malice, and continued with-

out

out repentance: which Iohn calls *the sunne vnto death*, and neuer falls vnto the elect. 1. Ioh. 3.9. Againe they vrge. Psal. 69. 26. *Let them be blotted out of the booke of the liuing*: therefore the elect may &c. *Ans.* This doth not proue the point for two causes. 1. because he doth not speak of the elect, but of the stubborne and stiffnecked enemies of Christ. 2. there is a double meaning in the phrase (*let them be blotted out of the booke*): wherby is ment, not that they that were written indeed should be scratched out, but they that were so written in their owne opinion and other mens, might indeed be declared not to be written. For such remaining in the visible church, and hauing an externall profession of faith, both thinke themselues they are & so do othermen take them so, when to say truly it is nothing so. And so doth S. Austin vnderstand those wordes in his enarration of this psalme. *rom. 8. pag. 509 &c.* saying, brethren wee must not so take this, as if God wrote any man into his booke, and scratched him out againe: if a man said, *that that I haue written, I haue written*, of the title wherein it was written *the king of the Iewes*, shall God put any into his booke & take him out againe? And a little after: this was said according to their hope, because they thought they were written in it: what is *let them be blotted out*? this: let it appeare vnto the selues that they are not there. For the verse that followes expounds that, *and let them not be written with the iust*: for this I saide let them be blotted out

out, according to their owne hope, but according to thy iustice what say I? let them not bee written in: thus much for S. Austin.

3 Yet further they alleadge. Apoc. 3. 5. *He that ouercomes shalbe clothed in white garments, & I will neuer put out his name out of the booke of life:* therefore God doth put them out that doe not overcome, but suffer themselues to bee overcome of the deuill and other spiritual enemies, and sinne against God. To this I say. 1. the consequence is doubtfull. For if they meane, that god wil shew that they that do not overcome are not written in the booke of life, we graunt it, but if they vnderstand it thus, that God will rance them out that are once writtē, it is falses for they that do not overcome, but suffer themselves to be overcome of the deuill and sinne against God, they are neuer written, as the Lord speaketh Ezech. 13. 9. *They shall not be in the count of my people, and shall not be written in the catalogue of the house of Israel, neither shall they come into the house of Israel:* that is, neither shall be, in the booke of life, nor shall obtaine the deliuerance, but remaine estraunged from the church, and the visible signes of the same, and God and all. 2. Here is an elench of similitude; for he that overcommeth, & he that doth not overcome are not like in that whereon this consequence doth depend. For both are not written in the booke of life: which if both were, it would follow of the contrary sense, he that overcomes shall not be blotted, *ergo* he that

that doth not, shall.

Obiect. 2. They that may be *anathema* from Christ, the same may be reprobates: that may the elect be. *ergo.* Paule wisheth Rom. 9. 3. for his brethren the Iewes.

Ans. 1. The assumption is false: 2. the place of Paule doth not proue it, for he doth not say he can be, but wisheth he might: that is, by an earnest and enflamed zeale desires his owne destruction, that he might (though it were with his owne losse) aduance the glorie and kingdom of God in preserving of Israel. Yea but he wisheth he were, and therefore might be. He doth it not simplicie but with condition, as if he had said, I wish my selfe alone were rather deprived of that euermlasting felicitie which I shall haue with Christ, if it were possible, then that so many of my brethren the Israelites should be shutt from grace, and so the name of Christ and the glorie of God should be called into question: for this is a true testimonie of true loue indeed when a man makes no account of his owne saluation, in respect of Christs honor and glorie and the saluation of other men.

Obiect. 3. 1. Cor. 9. 29. *I beat downe my bodie (saith Paule) and keepe it in subiection, least by any meanes, when I haue preached vnto other I should be a reprobate my selfe. Ergo.* the elect may be reprobates.

Ans. 1. The authoritie is nothing to the purpose for he saith not he can be a reprobate.

2. there

2. there is an homonymie in the word (*reprobate*) for in the questiō it signifies such an one as is passed ouer by God, and is opposed to one that is elected vnto saluation, but in Paul's speech it standes for him, as by experience is prooued not to be the man he should be, especially he himselfe setting downe the rule of holy life vnto other, that is, obserues not that himselfe that he prescribes other: and therefore as a badde teacher is vnworthie to be made of, but is such as very worthily deserues to be reiected of all men. And so the worde *adversus*, *reprobate*, is contrary to *sanctus*, *approoned*, that doth doe that himselfe that he teacheth other. So Ier. 6. 30. *the silver is called reprobate*, that is not so good as it should bee, and therefore worthie to be cast away. And *the earth reprobate*. Heb. 6. 8. that is, badde & not worth the tilling and sowing, sith it brings forth nothing but thornes and thistles. The meaning then is this, I prescribe other men a square to liue after, therefore I labour to carry my selfe in such sort, that my dealings shall be answerable to my doctrine, and that I may not seeme to neglect that my selfe which I require of other men, to mine owne reproach & other mens offence.

3. Though I should grant that the Apostle speaketh of reprobation to eternal death, yet he sheweth not here what is done, but what is not done concerning himselfe, as he saith, 2. Cor. 13. 6. *but I hope ye shall knowe that we are*
not

not reprobates, and Rom. 8. 28. he speaks more plainly. Therefore the consequence is too weake. Paul laboured that he should not be a reprobate, therefore he might be one. For this care of his doth not fight against the certentie of election, but rather is thereby confirmed. For as God would haue perseverance to be stable, so would he haue it cherished and confirmed by this godly care and indeauour, 1. Pet. 1. 10. *Labour to make your election sure.*

Obiect. 4. Iudas Iscariot became a reprobate, but Iudas Iscariot was an elect: *ergo*: the proof of the assumption is this, *Hanc nos I chosen you melue?*

Ans. In the assumption and the proofs thereof [Elect] signifieth admitted to the office of an Apostle, but in the conclusion, one that is ordained to eternall life.

All this hath bin but the defence of the 10. axiome, now followes the eleuenth.

11. *Axiome.* The elect cannot loose the faith and righteousness that they haue received of God.

Against which Bellarmine, tom. 3. lib. 3. *de iustificatiōe*, cap. 14. brings ten testimonies, 2. examples out of the Scripture, 3. a definitiue sentence of the Church, 4. a reason.

1. Testimonie, Ezech. 18. 26. *When the iust man shall turne away from his iustice, and worke iniquitie, he shall die therein.* A very cleare case. How I pray you is a righteous man turned from his righteousness, if he be iustified by faith alone,

line, and faith once received cannot be lost? Bellarmine's syllogisme I redact into this former is faith by which alone the elect are iustified, once had, may not be lost; then a righteous man doth not turne himselfe from his righteousness: But the Propbet saith, he doth *exga. 101* *bold. 1. 101* The argument is ambiguous. For in the proposition, the word *righteous*, signifies him that is truly righteous, that is, freely iustified before God for Christs sake: and *righteousness* stands for that blessing of free remission of finnes, obtained at the hands of God for Christs sake: But in the assumption and place out of the Propbet, the first signifies him that is iust onely in his owne opinion, as hypocrites, and those that beleue for a time, and afterward slide backe: For he that is righteous indeede, is like a tree planted by the rivers of waters, whose leaves shall neuer fall away, Psal. 1. 3. he shall be had in everlasting remembrance, Psal. 112. 6. his righteousness shall remaine for ever, x. 3. and he shall not die. But of him that is such but in shew, thus the Lord speaketh in Ezekiel, his righteousness which he hath done shall not be remembered againe, he shall die. Therefore he speaketh of such who in their owne conceit and other mens are iust. Of whom Christ saith, I came not to call the iust but sinners to repentance: and not of them that are such indeede. Againe, iustice in the assumption and the Prophets wordes, is not free remission of finnes, but works in shew righteous, such as hypocrites doe.

¶ 2. Though I should graunt that there is meant true righteous and righteouſnes, yet he could hence conclude nothing. For *Condiſionals put nothing*, as the Logicians ſay. *Text.* 2. Luk. 8. 13. out of this place he reaſoneth thus: They that receiue the ſeede of the word of God with ioy, and beleue, but doe not continue, may looſe faith: but ſo doe the elect: *ergo.*

Anſ. 1. The argument here againe is doubtfull. For in the propoſition the word [*beleue*] ſignifies no more then to conſent, but in the aſſumption to be certainly and vndoubtedly perſwaded of Gods mercie toward him, and the remiſſion of his finnes.

¶ 2. The ſecond part of the aſſumption is falſe, for the elect continue for euer.

¶ 3. The place alledged doth not prooue the aſſumption, which ſpeaketh of the elect, whereas Chriſts words are of hypocrites onely, and therefore of reprobates: who beleue for a time, and in tentation fall away, but the elect keepe the word they haue heard in a good and vpright heart, and bring forth fruit by long continuance.

¶ 4. They falſifie the text, which hath theſe wordes, *beleue* [*for a time,*] which they leaue out.

Obiect. To prooue that Chriſt there ſpeaketh of the elect, they goe this way to worke: *They that receiue the ſeede of the word with ioy, and beleue, are elect: theſe doe ſo: ergo.*

to elocue.

Anſ.

Ans. 1. There is an homonymie in the word [*beleene,*] which doth not meane in this place to be certainly perswaded by the holy Ghost of Gods mercie and the obtaining pardon for sinnes, but to giue bare assent, and historically to receiue the Gospel as true.

2 Though that were as it should be, the proposition is faultie, for making that a true proprietic of elect (which is peculiar to other as well as to them) to receiue the word with ioy and yeelede hiltoricall assent thereunto. For, Heb. 6. 4, 5. it is attributed to some reprobates, *that they were enlightened, and had receiued that heauenty gift, and were made partakers of the holy Ghost, and had tasted the good word of God, and the vertues of the world to come, and 2. Pet. 2. 20. that they had stien the corruptions of the world thorough the knowledge of the Lord and Saviour Iesus Christ, and that they that had knowne the way of righteousness.*

3 Againe in the assumption Christs words are depraued in quoting, quite gelding out the wordes [*for a time,*] whereby it is very manifest that he spake not of sauing but of hiltoricall faith.

Test. 3. If some of the elect are taken from Christ, then they may loose their righteousness and faith: but they may, Ioh. 15. 2. *euery branch that beareth not fruit in me shall he take away: ergo.*

Ans. 1. The assumption is false. 2. the place doth not prooue it.

Obiect. All the branches that doe not bring forth

forth fruit shall be taken from Christ : but some elect are branches bearing no fruit : *ergo*. *Ans.* There is a fallacie in the word [*branch*] by which name all such are called, as are externally called to Christ and make profession. But they are not branches. For the Lord makes an expresse difference of branches. Some fruitfull and other not. Of these he saith they are cast forth of the vineyard, wither, are gathered together, cast into the fire and burnt. Such are meant in the proposition. 2. The assumption is false, because all the elect are fruitfull branches, which the father doth daily purge more and more to bring forth more fruit, so farre are they from beeing plucked vp.

Obiect. They prooue the assumption thus. They that are regenerate in Christ alieue, are elect: but vnfruitfull branches were regenerate in Christ alieue: *ergo* vnfruitfull branches were elect. Bellarmines prooue is this. Because it cannot be a branch, that did not sometime liue in the vine. For branches are not grafted in from any other where, but spring out of the vine, and spring out alieue and not dead. So then are the faithfull regenerate in Christ, and when they are borne anew they are not dead but alieue: and yet if after their regeneration they will bring forth no fruit of good workes, they wither, are cut away, and die.

Ans. There are many faults in this probation. 1. False application of the similitude that Christ vseth. For Christ doth not compare those

those that are called vnto him vnto branches, because they are not grifted in from other-where, but are borne alieue out of him. For all his branches are grifted in; for they spring out of Adams stocke, but by grace are set into Christ. 2. It is falsely supposed that all branches are borne againe and liue in Christ: for none but the fruitfull doe so. 3. It is more false that the regenerate will not, or refuse to bring forth the fruit of good workes. 4. But most of all false that the regenerate doe wither, are cut off, and die.

Obiect. They vige againe that the Lord doth not onely say that the branch that doth wither shall be separated from the vine, but moreouer they shall gather it, cast it into the fire, and it shall burne. And therefore he that hath once bin a branch in the vine, that is, a member in the bodie of Christ by a liuely faith, may be cast into the fire and their burne for euer. *Ans.* To which I say, 1. it followes not; for the antecedent speakes of an vnfruitfull branch, the consequent of a fruitfull; that shall indeede be cast into the fire, so shall not this. 2. A branch in the vine is defined to be a member in the bodie of Christ by a liuely faith, which definition is not large ynough, containing onely one kinde, namely the fruitfull onely: but generally all such are called branches that are externally called to Christ by the preaching, ioyned to the visible Church, and professing faith in Christ: whom the Lord himselfe doth

distinguish into fruitfull and ynfruitfull. And so may dead members also be ingrafted into the vible Church.

Test. 4. Matth. 24. 12. *And because iniquitie shall abound the charitie of many shall waxe cold: but he that endureth vnto the ende shall be saved: whēce he reasoneth thus.* If some of the elect doe not perseuere vnto the ende, then the elect may loose their faith: but some doe not: *ergo.*

Ans. 1. The assumption is false. For all the elect doe perseuere as the Lord doth promise, Ier. 32. 40. *I will put my feare into their hearts, that they may not depart away from me.* and Ioh. 6. 37. *whatsoeuer my father giueth me, shall come vnto me, and him that comes vnto me, I will not cast out.*

3 They alleadge Christs testimonie falsely. For whereas the assumption saith, that some of the elect doe not persist vnto the ende, Christ saith not so, but to those that do, he promiseth life.

Obiect. If he that doth perseuere shall be saved: then some doe not: but the first is true: *ergo.*

Ans. I graunt all, if the consequent be rightly vnderstood: some, that is, such as are not elect, hypocrites and reprobates doe not persist: but all the elect doe.

Obiect. If many mens charitie shall waxe cold, and quite and cleane die, then they doe not perseuere: but it shall: *ergo.*

Ans. 1. The assumption is starke false. 2. Christs speech doth not prooue it, because he speaks not

not of the elect, who shal perseuere to the end. For howbeit in the elect by reason of many mens ingratitude, treacherie, and villanie, liberalitie sometime is much abated, yet it shall neuer finally be put out.

Test. 5. If the elect may become reprobates, they may loose their faith: but Paul saies they may, 1. Cor. 9. 29. *I doe chasten my bodie, and bring it into bondage, least when I haue preached to other, my selfe be a reprobate.*

Ans. 1. The assumption is false. 2. The prooffe is nothing to the purpose. See the explication of the third *Axiome*.

Test. 6. They that can be made voide from Christ and fall from grace, the same may also loose their faith: but that may the elect doe: witnes Pauls owne mouth, Gal. 3. 4. *You that are iustified by the law are made voide from Christ, and false from grace: ergo.*

Ans. r. There is ambiguitie in the phrase: [*to be abolished from Christ, and to fall from grace.*] For in the syllogisme they signifie to be separated from that coniunction with Christ, which in truth they had, and to fall from grace wherein a man truly was. But in Paul they signifie that Christ is made vnprofitable vnto them, to be excluded from Christs communion, not to be Grace. partaker of him, and to haue no societie with him. And to fall from grace, is to fall from the Gospel, which they had before time receiued (for grace here is the doctrine of the Gospel, set against the law) to haue refused the grace offe-

red in the Gospel. 2. The assumption is false.
3 Paul speaks of the reprobate, not of the elect.

Obiect. Yes of the elect: for they that are truly in Christ and in grace, are elect: these were such: *ergo*, for they fell from it: therefore they had bin truly in it. *Ans.* 1. The assumption is false againe. 2. The prooffe that is brought doth not prooue it: because it is borrowed out of Pauls testimonie not rightly translated. For Ierome doth sharly reprove the vulgar translation, turning it, *you have ceased from the worke of Christ*, not so well, but yet so, as that hereby we may perceiue he is not the author of the common translation: 2. because of the amphibolie or doubtfull taking of the phrase, as I saide euen now.

Obiect. But they fell from it: therefore they were in it.

Ans. They are said to fall from it, because they had entered into the way to get it, which the reprobate may doe, seeing there are some degrees to true faith.

Test. 7. 8. 9. They that make shipwracke of faith, revolt from faith, erre from the faith, may loose faith: the Elect make shipwracke of faith, 1. Tim. 1. 19. *reuale from the faith*, 1. Tim. 4. 1. *erre from the faith*, 1. Tim. 6. 10. therefore the elect may loose their faith.

Ans. There is an homonymie in the word [faith,] for in the first part of the proposition it signifies the true and wholesome doctrine of God:

God: but in the second, the certen perswasion of Gods election and mercie. 2. The assumption is false. 3. The places doe not prooue it: for they speake not of the elect, nor yet of this perswasion of the heart of Gods mercie: but by a metonymie, whole some doctrine.

Test. 10. They that fall may loose faith: the elect may fall, Hebr. 6. 4, 5, 6. *It can not be that they that once have bin enlightened, and have tasted of that heavenly gift, and have bin partakers of the holy spirit, and have tasted the good word of God and the vertues of the world to come, if they fall, should be renewed againe to repentance, ergo.*

Ans. 1. The proposition is false: for they that fall, neuer had that saying faith: therefore can not loose it. 2 So is the assumption: for it is impossible the elect should fall, that is, finallie fall for ever from the Gospel. 3. The testimonie alleadged will not prooue it, the question beeing of the Elect and this beeing spoken of Apostates and temporarie men: and therefore of the reprobate.

Obiect. But here they take exception that Paule speaketh of the elect. They that are truly iustified, enlightened, have tasted the heavenly gift and are partakers of the holy ghost, are elect: but these of whome Paule speakes are such: *ergo.*

Ans. The argument consistes of very diuers, and differing points. For to be truly iustified is the proper tie of the elect, and therefore as many as are truly iustified are elect, as that golden

golden chaine of our saluation doth shew, Ro. 8.30. *those whom he hath predestinated, he hath also called: (namely according to the purpose of eternal predestination,) and whom he hath called those he hath iustified, and whom he hath iustified, he hath also glorified.* Now the other arguments, are either ambiguous or obscure. For *to be enlightened* in this place signifies either to know the doctrine of the gospel, or els it signifies by a metonymie to be baptized, as the Syrian interpreter doth expound it: because of the effect of the baptisme of persons of age that were catechized, *enlighten* or *to enlighten* is taken for *to baptize*: and *enlightening baptisme*, and the set day for baptisme of the catamenii: *lights* of the auncient greeke diuines, as appears by Iustine Martyrs second apologic for the christians to Mar. Antonius the Emperour. *To taste the heavenly gift* signifies to haue some tast of the life to come. *To be made partaker of the holie ghost* is here to haue light and vnderstanding of the doctrine of the gospel, and receaue some ioye thereby, which the spirit doth communicate in a generall kinde of manner.

2. These things be common to the elect & reprobate: and so hauing distinguished & laid open the arguments, it is an easie matter to answer the premises seuerally. The proposition is partly true and partly false. This is true, they that are truly iustified are elect: but all the rest is false, they that are enlightened and are elect: for both sorts haue these alike, but the elect

rest not here but proceed further: so likewise is the assumption in part true and in part false: it is true, that these of whome the Apostle speaketh are enlightened & the rest, but false that they are truly iustified: for no syllable here soundes to that. 3. Bellarmine doth wrong here to Paules wordes saying *impossible*, is as much as most hard & rare, which is farre from the signification of that word.

Obiect. They for whome Christ was crucified, are elect, but Christ was crucified for these: *ergo*, because Paule saies, *they crucifie againe to themselves the sonne of God.*

Ans. The assumption is false. Againe there is a double amphibolie in this: one from the fallacie of composition and diuision. For in that assumption that word (*againe*) is not to be construed with that (*to themselves*) but with the verb (*crucifie*) being in the greeke (*recrucifying*) the second is of the phrase, *crucifie againe to themselves*, wherein is not ment that Christ was crucified for the apostates, as to redeeme them, as it is impiouslie expounded in the conclusion, but that the backsliders, contemne, make a mock, and (as it is presently found in the text for illustration sake) cause to bee reproached. So saith Paule, Gal. 6. 14. *that the world was crucified to him, and he to the world*, that is, as he was despised of the world, so he againe despised the world: as the Iewes cared not for Christ whome they crucified.

Obiect. 2. They argue the words are plaine.
the y

they crucifie again, therefore Christ was once before truly crucified for them.

Ans. 1. It followes not, 2. rather the flat contrarie, that Christ did not die for them. For they are said to crucifie Christ to themselves, who of a malicious hate make a mocke of Christ crucified, which the wicked Iewes did once before; & the apostates do again. If Christ had beene once already crucified for them, they should not againe crucifie him to themselves, that is, make light account of him, but loue & honor him very much.

Testimonie 11. They that sinne willingly after they haue receaued the knowledge of the truth, loose faith: the elect do so. Heb. 10. 26. *To vs that sinne willingly after we haue receaued the knowledge of the truth, there is no sacrifice left for sinne, but a fearefull expectation of iudgement &c. Ergo.*

Ans. 1. The argument is ambiguous, to sinne willingly after knowledge, may bee taken two waies, either to commit some particular sinne, as theft, adultery, manslaughter &c, with knowledge and yet of infirmitie, or vtterlie to renolt from Christ and his gospel, with a hie hand, of malicious wickednes.

1. Which way soeuer you take it the proposition is false: First of them that commit particular sinnes, or els wo be to Dauid and Peter: nay euery man liuing were in hazard of eternall death. 2. of such as shew by open apostasie that they haue no part in Christ, because they

they neuer had that sauing faith: and therefore could not loose it.

3. If the assumption bee vnderstood of sinne committed with knowledge, and consent of will but yet of infirmitie by the elect, then it is true; but neither the proposition nor Pauls words speake of that. But if it meanes of generall backsliding, it is most false: neither doth Paule proue that, speaking of none but apostates, that leaue the Lords assemblie as it is ver. 25, that is vterlie forsake the church, as Arius, Iulian the apostate and other did.

Obiect. To proue that he speakes of the elect they saye, they that haue receaued the knowledge of the trueth are elect: but so did these. *Ergo*

Ans. The proposition is not generally true; for onely some that haue receaued that knowledge are elect: other haue it for a witness against themselves: therefore the conclusion is false.

Testimonie 12. They that after the acknowledgement of the way of righteousness go back from the holy commaundement deliuered vnto them, retorne againe to their vomit, after cleansing of their stomacks by vomiting, and beeing come out of the mire and thorowly wrenched, retorne to wallow in the same againe, loose their faith: but the elect doe so. 1. Pet. 2. 21.

Ans. 1. The proposition is false: for such men neuer had sauing faith, & *ergo* could not loose it,

2. Peters

2. Peters words doth not prone it, for he speaks of hypocrits and temporarie men, and therefore of the reprobate, that suffer themselves to be seduced by false prophets, and returne to their old byas.

Obiect. Nay but even of the elect: for they that had truly left those that are in errors, & the corruptions of the world by the knowledge of our Lord and Saviour Iesus Christ, are elect and of those doth Peter speake. To this I say in the proposition there is a false properrie appropriated to the elect, which the reprobate haue as well as they: some of whome haue well left hereticks, & heathenish idolaters, & mended their outward manners in good sort.

Obiect. Yea but they were once freed and at libertie.

Ans. I graunt all, free from their former heresies and euill conditions for a time, but whosoever do so, are not presently elect.

Obiect. They to whome true faith is ascribed, are elect, Peter ascribed true faith to the, namely knowledge of Christ and the way of righteousness, and his holy commandment.

Ergo.

Ans. 1. The assumption is false. 2. there is an vnfounde definition in the assumption: For true and sauing faith is not the bare knowledge of Christ, for the deuil exceeds euen me in this point. *Ergo.*

Thus farre we haue answered those places of scripture that Bellarmine doth bring: now

fol.

followes his 8. examples.

Argu. 2. Bellarmines second argument is examples of such as by the witness of the holy ghost, have lost faith and charitie: and to begin somewhat hie. First the euill angels, who as the scripture recordeth, sinned, and of angels deserued to be made deuils: they before there sinning were iust, as some of the fathers haue collected out of Esay. cap. 14. and Ezech. cap. 28.

Ans. 1. Here are to many interrogatories, for the iustifying faith which cannot bee lost is one question, and the loue of God either as a creator, or as a redeemer is another. The loue of God as a creator may be lost, as the euill angels haue lost it, but the loue of God as a redeemer cannot, being a necessary and inseparable effect of iustifying faith.

2. The example of the euill angels is beside the matter: for the question is whether men elected may loose their iustifying faith, but euill angels are neither men nor elect: nether euer had they or could haue iustifying faith, seeing the promise was not made to them to giue them righteousness by Christ, nor yet are iustified for or by him.

Obiect. But yet they were iust before they fell, as some haue gathered out of those places, and therefore lost that righteousness by sinning.

Ans. 1. They seeke to enueigle vs with an homonymie in the word *iustice*: for the antecedent

cedent talks of inherent righteousness, and that
 qualitie that they had at their first creation, the
 consequent note of inherent righteousness; but
 such as is imputed for Christ. 2. we graunt the
 assumption, but they offend with their double
 diligence, in prouing that which no man doth
 denie. 3. the places alledg'd will not proue
 it. For whereas Esay cap. 14. 12. saith *how didst
 thou fall from heauen, Lucifer, thou sonne of the
 morning*. The Prophet doth not speake of Satan,
 but of the king of Babel, whome he calleth by
 those names by a metaphor; for his magnifi-
 cence and glorie, wherein he exceeded other
 kings: he saith *he fell from heauen*; to note his
 fall from that heavenly light and dignitie of
 his; and *ergo* they that expound this place of
 Satan, are farre wide of the Prophets meaning;
 but that passes for absurditie, to think that *Luci-
 fer* is the king of the deuils, and that the pro-
 phet should so terme him. The place in Ezechiel
 cap. 28. 13. &c. *Thou hast been Eden, the gar-
 den of God, &c.* the text is cleare; he speaks of
 the king of Tyre and not of Satan. *Examp. 2.* Our first parents, made after the
 image and similitude of God; were adorned
 with faith and grace. giuen in the iudgement
 of our aduersaries; and yet they cannot denie
 but that they fel most grieuously. If &c. *Ans. 1.* Here is an homonymie in the word
faith, in the proposition. notwithstanding for
 that persuasio of remission of finnes for Christs
 sake; which our first parents before their fall
 could

could not haue: so in the consequent. *Ans.* The example is not to the purpose; for the question is of the elect, that haue iustifying faith by the grace of regeneration, which they had not before the fall, being still in the estate of their naturall integritie.

Exam. 3. Saul the king of Israel lost iustifying faith: but he was elected to eternall life.

Ans. The premisses are both false; he neither lost it; he neuer had, nor was an elect.

Obiect. To prooue the maior: if he were a good man, so that none was better then he of the children of Israel, then surely he had iustifying faith, but he was. 1. Sam. 9. 2.

Ans. 1. There is an homonymie rising of the hebrewidiome, where the word *Ton*, signifies good, and proper of personage as here, as Rab. *Dauid Kimchi* expounds it, and the hebrews for the most part: Whereupon the *Targum of Jonathan*, the Chaldie paraphrase hath (*goodlie to looke vpon:*) ergo the word here is referred to the bodie not to the soule.

2. Though it did signifie here goodnes of the minde, yet it were not to the point, because we speake of the iustice of the gospell, imputed to vs by Christ, not of the law which is an inherent qualitie.

Obiect. Against the minor of the principall syllogisme he was elect. 1. Sam. 9. 2. ergo to life eternall.

Ans. The translation is false, it should bee

he was *young*. For *incubus* indeed doth signifie elect: that is chosen, or fit for any thing, or work, for warre, &c. more, then an old man as *Kemeli* saies.

Obiect. They urge 1. Sam. 10. 24. See you whome the Lord hath chosen; ergo elected to eternall life, of Saul.

Ans. There is an homonymie in Samuels words, his meaning being of his aduancing to the regall dignities.

Exam. 4. David lost his faith; but he was an elect: Ergo, some elect may loose their faith.

Ans. The proposition is false: for which they proue the assumption thus: they that commit any great sinne loose euen their iustifying faith as he did: Psal. 6. but this proposition is false againe. For Christ is stronger then that the deuill is able to take any sheep of his out of his hand by his instrumētts, sinnes, tentations, persecutions or seducers: but Christ will not permit Satan to carrie any of the elect so farre as to be quite cast from his estate of saluation: for he is the stronger of the two. Ergo: Satan cannot pluck Christs members away by his entisements. Besides they offend with their ouerbusyng themselves, needlesse prouing the assumption which no body denies.

Obiect. Yea but if the elect doe not loose their iustifying faith, whē they sinne grieuously, they may sinne freely: they shal be saued though they wallow neuer so in their sinnes, at which

is very absurd to thinke: *ergo.*

Ans. The proposition doth not follow, but thus rather, let the elect that haue fallen into sinne neuer despaire with Cain and Saul, but repent, and turning vnto God, beleene that their sinnes though neuer so grievous, are pardoned for Christs sake, & comfort themselves with this, that there is no cōdēnation for those that are in Christ Iesus. 1. I giue an instance: for if that consequence be good, this will also: if they which sinne, haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes, then we may lawfully sinne, and wallow therein &c.

Exam. 5. Salomon lost his iustifying faith, but hee was elect to eternall life: *ergo:* the assumption he proues by two places, and a reason. *Ans.* But 1. hee takes superfluous paines in proouing that none denies. 2. there is an homonymie in his reason, saying he was the sonne of a holie man Dauid, therefore according to Calvin and Peter Martyrs doctrine himselfe was holie. For one is called holie, either for inherent righteousnes, as our first parents were before the fall, or for the imputation of Christs holines and beginning of inherent holines, sanctified by Christ Iesus, or els for pertaining to a holie people, with whome God made his covenant, alwaies to conuert some of them and giue them true and inward holines. In which last sense Calvin and Peter Martyr say that a holie offspring comes

of holy parents, by Paules owne witness
 Rom. 11. 26. *If the roots bee holie, the boughes
 are so also.* And 1. Cor. 7. 14. *An unbeleeking
 husband is sanctified in his wife &c. otherw ise
 your children should be uncleane: but now they are
 holie.*

2. The proposition is false, he prooves it
 thus: the scripture records that in his old iust
 daies he fell from grace and righteousnes, and
 how he worshipped all his concubines idols.
 Cyprian also *lib. 1. Ep. 5. & Aug. 22. contra Fau-*
stum lib. 22. cap. 88. affirms that he was a casta-
 way and damned.

Ans. 1. The scripture testifies no such mat-
 ter as Bellarmine speaks of: as that he fel from
 grace and righteousnes. 2. his argument is to
 weake, because he worshipped idols. For God
 did not utterly take away his mercie from him
 as he promised by Nathan. 2. Sam. 7. 14. *Ergo*
 Salomon did repent, as the booke Ecclesi-
 astes which he afterward compiled doth well
 declare.

Obiect. Yea but that promise by Nathan
 must be vnderstood of his temporal kingdom.

Ans. That is begging of the question. 1.
 prooffe gaine saies it. for the greatest part of the
 kingdome was taken away from his succes-
 sors, and in proces of time the whole king-
 dome: and so the event were not answerable
 to the promise. 2. the same is apparent by
 the applying of the promise to all the elect.
 Psal. 89. 31. 3. as for the testimonies of Cy-
 prian

prian and Austin are not authentical in diuinitie disputations.

Exam. 6. Peter lost his iustifying faith, and was elect. *Ans.* The proposition is false: for Christ praied for him that his faith might not faile, and he proues it thus. He sinned greatly by denying Christ and binding it with perurie. *Ans.* the antecedent is true but in part, hee sinned, but not with his whole heart and full consent, as appears by his repentance. *Confession faild in his mouth, but not faith in his heart.*

Exam. 7. Simon Magus lost his iustifying faith, and was elect. *Ans.* they are both false: the maior he proues Act. 8. 13. *Simon Magus beleued also.* *Ans.* it is ment of historicall faith. Bellarmine pinnes a slander on Caluins back, saying he auoucheth that he did not truly beleue, but dissemblingly, whereas Calvin mislikes that, as appears by his commentaries vpon the Acts.

Exam. 8. Iudas the betrayer lost his faith & was elect: ergo. *Ans.* both false: he proues the minor: whosoever is giue to Christ, is an elect: but so was Iudas. Ioh. 17. 12. *Those thou gauest me &c.* *I ans.* 1. the phrase is doubtfull to bee giuen to Christ Iesus: for some are giuen him as to a mediator and redeemer, that he should giue them euerlasting life Ioh. 17. 2. so was not he, either as to a Lord and king, as all things in heauen and earth are giuen to Christ, that is, are subiected vnder his rule and government.

1. Cor. 15. Heb. 2. Againe some are given him to bestow life vpon, other to bestow an Apostleship vpon.

2. The proposition is ment of such as are given to Christ as to a mediator: the assumption of such as are give him as a Lord, and to commit the Apostleship vnto. *Ergo*: the meaning of Christ words is this, those thou hast giuen me to make Apostles, I haue kept from being infected with the leuen of the Pharisees and priests, and swaruing from thy trueth which I haue taught them. 3. although I should graunt that Christ Iesus speaketh there of those that are elect to eternall life, yet nothing can be picked out thereof but this, that Iudas onely perished: for so Christ Iesus speaketh exclusively, none of them perished beside that some of perdition: but the aduersaries very grossly affirm the same of other the elect, because Iudas perished alone, *ergo*: other may perish also: but the cleane contrary collection should be made: *ergo*: other of the elect cannot perish.

Obiect. They reple to the answer of the major: he that is iust hath iustifying faith. Iudas was sometime iust: *ergo* had iustifying faith.

Ans. The minor is false, which he proues by Christs words loh. 17. 12. which I haue already answered.

Obiect. He that is in Christs flock hath iustifying faith, but so was Iudas. *Ans.* they that are so in Christs flock that they are also of it,

is true of them, but so was not Iudas: for if he had beene of him, he would haue staid with him.

And thus farre for his examples.

Arg. 3. Because the church hath so defined and iudged it, condemning this selfe same error long agoe in Iouinian, as Hierom relates lib. 2. contra Iouin, and Austin hzresi. 82.

1. He alleadgeth a wites that is vn sufficient in ecclesiasticall controuersies.

2. He would cosen vs with a false testimonie, saying, the church condemned this opinion in Iouinian, that the elect cannot loose their sauing faith, which was not condemned in him: neither can that bee shewed out of Hierom or Austin, because these fathers condemned in him, *that man could not sinne after baptisme*: which is another case.

3. If Iouinian taught this simplie, he was in an error, and not in that sense that Ihon doth 1. Ioh. 3. 9. *that one regenerate cannot sinne*, that is, giue himselfe wholly vnto sinne, and not labour for sanctification, *because he is borne of God*: which if he did, I see not why he should be condemned, vnlesse they condemne Iohn also. Therefore we set more by the truth of Gods word, then by the authoritie of counsels. Hierome because he was at deadly hate & fewde with marriage, most sharply reprocues them that defend the holines of wedlock, and Iouinian, and Vigilantius, whome he wrongfull chargeth with sundrie heresies. And so

much to the definitiue sentence of the church.

Argu. 4. Hee bringeth 3. reasons. 1. Any habit may be lost: iustifying faith is a habit: *Ergo.*

Ans. 1. The philosopher will hardly graunt the proposition, because a habit is a fixed setting of the minde and as it were another nature.

2. It is not vniuersally true, such habits may bee lost as are gott by our owne industrie and is not confirmed in mans minde by God: but faith is not gott by our labour, but infused, and it is confirmed in whomsoever hath it, by God, that it may perseuere. *For those whom God doeth iustifie, hee doeth also sanctifie.* Rom. 8 30.

Obiect. Hee that committeth one acte of infidelitie looseth the habit of faith: but hee that hath the habit of faith may commit an acte of infidelitie: *Ergo:* maye loose faith.

Ans. Hee saies the maior is true by the scripture, and the aduersaries doctrine, which is, that iustifying faith is shaken out, and the holie ghost poured forth of the heart by eueriesinne. The minor he proues thus, a habit doth not necessarily hinder the contrary acte, as is euident by the reason and nature of al other habits, which incline to their acte but doe not force it.

Ans. The maior is false, for the habit doth not

not depend vpon the action, as I. Scaliger doeth very learnedly dispute. *Exercit. 71.* and *ergo* is not ouerthrowne by one or two actions. As David did not presently put off all clemencie, when he caused Vrias to bee slaine; nor cast away all faith in God, when he fledd for feare of Saul to the Philistines. In the prooffe of the maior, he appeals very impudently to the testimonie of the scripture, which hee hath none: and to the aduersaries on whome he fathers a lie, ascribing that doctrine to vs which we renounce.

2. The minor is also false, and foolish the prooffe: for a habit is a qualitie imprinted in our mindes, and such an affection as bringeth not onely propension and alacritic of minde to doe the same thing alwaies, but also a settled resolution & grounded, and desire of our will, and doeth not admit the reasons and motions of the contrary affection, so Bellarmine leaues vs to skanne, whether hee is a worse diuine or a more sottish philosopher.

3. There are foure termes, for to doe an act of infidelitie, and to bee able to doe it are diuers. After this obiection hee saies, that wee take exception where wee doe not: namely that God doeth not permit men that are truely iustified to fall into sinne, according to his promise: and then asks where is that promise, and disputes against it, fighting as it were with his owne shadow, most foolish.

foolishly reasoning thus: *ut supra*, the righteous
turneth him away from his righteousness, &c. Ezek.
18. if we denie him, he will denie vs. *Pro. 11. ergo*
he suffers them to fall.

Ans. These proofes are impertinent, and
proove nothing: they deale not of those
that are truly iustified. 2. We neuer denie but
that truly iustified men may sinne: and there-
fore let him fight no more without an enemy
like the *Amalekite*.

3. Many that are baptized in their infancie,
when they come to age sinne grossly and are
damned: but all that are baptized in their in-
fancie, are predestinated vnto life, are truly ius-
tified by baptisme and receive faith: *ergo* ma-
ny that are predestinated vnto life, &c. sinne
and are condemned: the *minor* he appeales to
the *Lutherans* for prooffe for.

Ans. 1. He alters the state of the question,
and fathers that on vs which is not ours. For
we doe not teach, that infants are iustified by
baptisme, nor yet we denie no: but they may
sinne grossly that are elected and iustified. 2.
He goes in hand to deceive vs with ioyning
many questions together, that are distinct, as
whether the elect may sinne grievously, and
whether they may be condemned. 3. The as-
sumption is starke false. 4. For the probati-
on let the Lutherans looke what they graunt
to the Papiſts, and how they will keepe them-
selues from the error of *opis operatum* in the
sacrament.

1. *Obiect.* Nay even without baptisme by the opinion of *Calvin, Pater Martyr*, and *Bucer*, the children of the faithfull are borne holy. *Ans.* The instance is beside the matter, because wee speake now of those that are baptized. 2. *Paul* saies the same that these holy men doe, *Rom. 11. 16.* If the roote be holy, the branches also. *1. Cor. 7. 14.* The unfaithfull husband is sanctified in his wife, &c. otherwise your children were unholy, but they are holy. Whereby it is euident, that the children of the faithfull are holy by force and vertue of the covenant, even before baptisme also & afterwarde baptisme serues for a signe of that holines.

3. *Obiect.* That all the children of the faithfull, or at least all that are baptized when they are young, are predestinate and can not sinne, *Calvin* saith: or cannot be condemned *Bucer* and *Martyr* saie. This is a forgerie and slander. They neuer taught it, and therefore *Belarmine*s reason is friuolous he brings after if these mens paradox were true, then all *Papists* that are baptized in their infancie, are predestinate to life and cannot perishe, which notwithstanding these men count infidels and members of Antichrist. Well, that paradox is none of theirs. If the *Lutherans* hold any such thing, let them looke to it, we will not put our selues into other mens quarrels.

4. If the elect cannot loose iustifying faith, surely there will be no heretickes in the world: but that is so ierger.

Ans.

ye *Ans.* It follows not: but this rather, that they that are elected vnto eternall life cannot become heretikes; that is, such as will stiffely hold such errors, as overthrow the ground of saluation. They proue the maior: because this is the difference between Pagans and heretikes, that Pagans had neuer any faith, heretikes haue had it and lost it. *There shall rise some out of your synners that shall speake peruerse things, Act. 20. and, 2. Tim. 2. Hymeneus and Philetus fell from the truth, and Tit. 3.*

Ans. This is impertinent, vnlesse we presuppose that onely they that are elected vnto eternall life become heretikes: which we will neuer graunt. 1. If they meane by faith, knowledge of the doctrine of the Gospel, this difference betweene Pagans and heretikes is not alwayes true. For Lucian that had professed Christian religion, afterward fell to heathenisme: so did Iulian the Apostata. For vnder the name of Pagans, we vnderstand the Gentiles or Ethnicks, with Augustine and other of the fathers. But if they meane that firme perswasion of remission of sinnes graunted for Christ, the second part of the difference is false: for they neuer had iustifying faith. The places doe no way proue it that are brought.

4 If the iust cannot sinne, the Apostles admonitions are in vaine to feare, to beware, to be carefull: it is to no purpose God taught vs to pray, *forgiue vs our trespases, &c.* it is superfluous

ous to maintaine repentance, absolution, and reconciliation of those that fall, against the Noyatians: but all these are absurd: *ergo*.

Ans. 1. He changeth the state of the question: for this is not the controuersie betweene vs, whether the iust may sinne or no; but whether they that are elected to eternall life may loose iustifying faith or no? 2. there is a double ambiguitie in the question, *whether they may sinne, or no*: 1. in the subiect in the word *iust*. For it may be taken either after the law, as Adam was before sinne, or after the Gospel, as they that belceue in Christ are said to be iust: and this we meane here. 2. In the word *sinne*: either of humane infirmity, or of sinne to death. In the first sense wee denie not but they may sinne, 1. Ioh. 1. 8, 9. *If we say we haue no sinne, we de- ceiue our selues, and the truth is not in vs, &c.* therefore those absurdities touch not vs any way. In the latter sense they that are iustified by the obedience of Christ and renewed of God, can not sinne, 1. Ioh. 3. 9. *He that is borne of God, giues not himselfe to sinne, because his seed is in him.*

5 That opinion that brings in desperation, is not true: to say that the elect cannot loose iustifying grace, brings in despaire: *ergo* not true.

Ans. Both the premisses are false. *Belharmin* goes about to prooue the assumption, but leaues the point, & shakes hands with the question, saying, He that can promise himselfe nothing of future euents but rashly, cannot certainly hope that himselfe is iust: but none that is well

dwelling in his wittes can promise him selfe any
thing but rashly.

Ans. Surely this man needes somewhat to
stirge his head, for his braines grow, For both
his speech and his reason are ill at ease, that for
using the worde *hope*, of present affaires: for
hope is for future; we feele or trust in present.
But his reason is skared out of his wittes. For
where he should prooue, that the opinion of
the infallible certentie and firmenes of iustify-
ing faith, brings in desperation, he concludes,
that none that is in his right minde, can certainly
hope that he is truly iust: & wit whether wolt?
then he prooues the assumption of the pro-
pylogisme with testimonies which none de-
nies.

Thus then hauing refused all that Bellar-
mine can oppose against this doctrine, it stan-
deth steadfast, that they that are elect vnto eter-
nall life can not lose iustifying faith. And thus
much of the 11. axiome, now followes the 12.
The Elect can not perish: which
was also deliuered in his booke *de fide ad Pe-*
trium cap. 35. Hold this steadfast and no way doubt,
saith he, that all whome God by his free goodnes
hath made vessels of mercie, before the beginning of
the world, are predestinated of God into the adoption
of the children of God, and that none of them can pe-
rish whome God hath predestinated to the kingdom
of heauen, and that none of them whome he hath not
predestinated vnto life can by any meanes obtaine
the same. And before him Ambrose de *vocat.*
Gentium,

Gentium, lib. 2. cap. 10. All that shalbe called at any time into the kingdome of God, are sealed in this adoption, which was made before the world. And as none of the unfauourable are reckoned in this number, so are none of the godly refused. For the presence of God which cannot be deceived, loseth nothing of the full number of the members of Christs bodie, neither can any casually diminish the summe that was foreknowne and elected in Christ everlastingly.

13. They cannot be taken out of Christs and his fathers hands, Ioh. 10. 28, 29.

14. They are not elected conditionally, as the aduersaries say of Paul, if he fulfill the course he began vnto the very ende.

15. They shall not be forsaken of God, as Samuel cheereth vs, 1. Sam. 12. 24. The Lord will not forsake his people for his own great names sake, because it pleased the Lord to make you a people to himselfe.

16. They are like to pure wheate, Matth. 13. 12.

17. They are not proud in themselves, or with the contempt of other. They insult not ouer other, that haue not obtained the like grace, Rom. 11. 10.

18. It is their part to put on the bowels of mercie, with patience, gentlenes, modestie, tenderenes of minde, to indure other, to pardon other, to be in loue with all, Coloss. 3.

19. For their sakes the ministers of the Church especially must suffer all things, 1. Timothy.

moth. 2. 10.

20 For their sakes the daies of the cruell enemies of the Church are shortened; that they should not without end make haucke: as God hastened the last end of the perfidious nation of the Iewes, which otherwise would not haue left any iust man aliue; they so hungered after the vicer suppressing of all Christs disciples. Mar. 13. 20.

21 The elect are counted fooles, base, vile, nothing in the world, but are beloued of God, that we may perceiue that Gods fauour is not bound to any persons. 1. Cor. 1. 27.

22 They shall be gathered and knitt vnto Christ at the last day by the angels; &c. Math.

24. 31.

23 God heareth and reuengeeth them daily suffering iniurie and calling vpon him, though he seeme to be slow in reuenging their griuances. Luk. 18. 7.

24 Nothing can be laid to their charge at Gods iudgement seat, he iustifying them. Roman. 8. 33.

25 They are with the lambe and fight against Antichrist. Apoc. 17. 14.

26 We must thank the Lord for them, by Pauls, Syluanus, and Timotheus example, who gaue thanks for the Thessalonians, as knowing they were elected. 1. Thess. 5. 23. 4.

27 Euery one of the elect may be and indeede is, certainly perswaded of his election to eternall life: 1. by the internall wiues of the

holy

holy Ghost, Rom. 8. 16. *for the Spirit of God beareth witness with our Spirit that we are the sonnes of God.* 2. of the gospel calling all those elect that beleue in Christ. 3. of the effects of election, which God worketh in the elect alone, and by the feeling wherof as of certen seales, election is signed vnto vs.

28 Every one ought to trust of his brethren in Christ, that they are elect ynto life, and not to be out of hope of other.

The examples of such as were elected to eternall life, are as many as there haue bin such as by a true & liuely faith beleueing in Christ haue bin and yet are saued: as Adam, Eve, Abel, Seth, Enoch, Noah, Abraham, Isaac, Iacob, &c. but of king Salomon there is some doubt made, whether we should reckon him for an elect, seeing he fell so fowly and worshipped idols: now albeit I take not vpon me this iudgement, beeing the Lords onely, (who knoweth full well who are his,) yet to shewe my hope of other mens saluation, seeing I haue very good arguments for it, may stand with charitie. I say the that we must reckon Salomon among the elect, & that for these 4. reasons.

1. The promise was made vnto him by Nathan, & to Dauid of him, *that the mercies of God should not be utterly taken from him.* 2. Sam. 7. 14. *When he shall doe wickedly I will correct him with the rodde of men, &c. but my loving kindnes shall not quite be taken away from him, as I took it from Saul.* Nowe that this promise was not of his

Examples

Salomon an elect.

temporall kingdome is manifest by the applying of it to all the elect, Psal. 89. 31. *If his sonnes forsake my law and walke not in my iudgements, if they breake my statutes and keepe not my commandements, I will visit their sinne with the rodde and their iniquitie with scourges, but I will not make void my kindnes from him, nor lie against my faith.* Cyprian also applieth it to all the elect, Epist. 52. & in his booke to the hereticke Novatian.

2 He was a great and princely figure of Christ.

3 He witnessed his repentance in the book *Ecclesiastes*, which he afterward composed.

4 He was a profitable and immediat minister of the holy Ghost, in setting downe doctrine of faith and manners to the Church: the penman of Canonickall Scripture.

And thus much of the first part of Predestination, that is, Election: now follows the second of Reprobation.



Reprobation, is that predetermination whereby God doth reiect from the kingdome of heaven such as are ordained to everlasting destruction. And it is meant in the name of *bare*, Mal. 1. 3. Roman. 9.

13.

Some are afraid to name reprobation, as if the word were vnluckie and vnfortunate, and utterly to be banished out of Christian doctrine.

ctrine

ctrine: but they should not be so much afraid of it, because the holy Scripture it selfe doth vse it. For Ier. 6. 30. it is saide, *they are called refuse silver*, because the Lord hath reprobated them: where the Prophet useth the word *maas*, which is contrary to *bachar*, which is to chosse, as appeares, Esa. 7. 15. The Greeke translation hath *αποδοκιμασις αὐτοὺς κύριος*, the Lord refuted them. And the Scripture saies they are *αποδοκιμοι*, reprobates.

There are two parts of reprobation: first, a deputation to reproach, that is, both to vses vn-honest, or to those works which the reprobates doe commit afterward, and also to eternal destruction: secondly, Reiection from the grace of election, and the effects of the same grace, and so from the ende eternall life.

Destination to shame, is before reiection from the grace of election. For that which is last in execution, is first in intention, that is, in counsell and cogitation. See Zanch. *de natura Dei*. p. 506. 6.

Bellarmino in his third tome of disputations, lib. 2. *de grat. & lib. arbit. cap. 16.* saith, Reprobation compriseth two acts in it: one negative, the other positive. For first he saith God had no will to saue them: 2. had a will to condemn them. All which we would haue liked well, but that he inuerted the order of the actions, for that which he sets first, indeede is last. Againe, we like not his making of election double, one negative, the other affirmative,

calling that privative, this positive. But other call that passive, this active. For every thing that consisteth of two parts, is not two-fold. There is but one eternall reprobation, not two, and that hath but one object and no more.

Eternall reprobation is 1. of the devill: 2. those that are vnited to the devill.

Reprobation of the devill, is that whereby God from everlasting hath reiected the devill that should become the prince and head of falling from God, and hath adiudged him to everlasting punishment.

Reprobation of them that are vnited to the devill, is of such as are ioyned to the devill as their prince and head: and it is either of the euill angels, or damned men. Mat. 25. 41. Gen. 3. 15. Ioh. 8. 14.

The eternall reprobation of euill angels is predestination, whereby God from everlasting decreed to forsake some angels ordained to eternall destruction; not to confirme them in good, to suffer them to fall through pride, and casting them from heaven to exclude them from eternall happines. Math. 25. 41. Apoc. 12. 9.

That there is a reprobation of some of the angels is euident by this, because some angels are elected, by Pauls witnes: now election can not stand without reprobation.

Concerning the cause thereof, Bellarmine is of this iudgement, that the negative reprobation

bation of the angels, doth not depend on the foresight of sinne. For God foresaw that the angels which perish should most vndoubtedly perish, if indeede he should giue them but that grace onely which he did giue them, therfore giuing them no more grace, he would withall not predestinate them to glorie, but suffer the to fal from saluation. For if he would absolutely haue saued them, his wisdom would haue found a meanes to doe it. Therefore there can be no reason giuen, why God would giue some angels grace, by which hee sawe they should most certainly be saued, and to other whereby hee sawe most certainly they should not, but onely because he would saue these and not them. But the cause why he would positively damne the euill angels was out of doubt their sinne foreseene. For the punishment of condemnation is not iustly inflicted, but where sinne went before. Nowe in this we like it well, that he acknowledgeth no other cause why some angels were not elected to saluation, but onely the meere will of God. But we very much mislike, first that he makes two kindes of reprobation in stead of the two parts of one and the selfe same thing: secondly, that he makes foresight of sinne the cause of his will in condemning the euill angels, seeing it is impossible that the efficient cause should in time be after the effect. And it is very grosse that the sinne should be the efficient cause of the eternall will of God,

that is, of Gods very essence, willing. The argument he brings is beside the point, because the punishment of damnation is one thing, and the eternall decree of inflicting the punishment of damnation is another. Indeepe God decreed to lay the punishment on the devils for sinne, but sinne is not therefore the cause of the decree. Sinne is the cause of punishment, but not of the decree of punishing.

The eternall predestination of men to be condemned, is that predestination whereby God hath determined from everlasting to passe by those that are left in the common destruction, into which all men should plunge themselves by sinne.

There are two parts of this definition, the *genus*, and the difference: or, the matter and the forme. The *genus* or matter is Predestination, which is common to election & reprobation: as *Austin* teacheth, l. 15. de *Civ. dei*, c. 1. *We divide* (saith he) *mankinde into two kinds or branches, one of those that live according to man, the other that live according to God. Which mystically we call two cities, that is, two societies of men, the one whereof is predestinated to raigne for ever with God, the other to undergoe everlasting torment with the devil.* And againe in his *Enchiridion*, *Laurentius*, cap. 100. God should bring to passe that which he would, using well even the evill, as chiefly good to their condemnation, whome he fully predestinated to punishment, & to the other saluation, whome in mercie he predestinated

to grace. And the author of the booke of the calling of the Gentiles, calls the reprobate predestinate. So doth *Fulgentius ad Monimum, lib. 1. cap. 27.* Therefore sinners, saith he, are not predestinated to the first death of the soule, that is, sinne; but to the second, the state of fire and brimstone. And in the second booke to the same man; Gods predestination is nothing else, but the preparation of his workes which in his everlasting disposition he foreknew he would doe either mercifully or iustly. And *Anselmus* in his booke of the agreement of prescience and free will, saith, Predestination is not onely of the good, but of the badde also. So doe the schoolemen vnder the same name of predestination, deliuer as well the reprobation of the wicked, as the election of Saints. Therefore we doe not so ill, in vsing the word predestination for reprobation to destruction; nor yet doe we foist into the Church any new opinions of the eternall predestination of the reprobate to condemnation, as the aduersaries charge vs: vnlesse they will likewise accuse *Augustine*, *Fulgentius*, and the other fathers for the same fault. Againe, whereas some would haue the reprobate called [*foreknownne*] rather, in deede they know not what they say, for that Christ and the Elect are called *foreknownne* both in Scripture and by *Iustin Martyr, lib. 2. Apolog.* and in his dialogue with Trypho the Iewe; so are not the reprobate once in all the Scripture,

that I can remember.

2 The forme or difference to distinguish reprobation of men condemned, from eternall election, is, that God determined and appointed to reject and exclude those men whome he prepared to everlasting destruction, from the communion of eternall saluation.

So then there are two parts of reprobation of men to be damned, 1. deputing them to ignominie, and so to everlasting destruction: 2. excluding them from grace of election, and the effects thereof.

Of the first part it is said, Rom. 9. 21. Hath not the potter power over his clay, to make of the same masse one vessel to honour, and another to dishonour? and ver. 21. they are called vessels of wrath made to destruction. 1. Tim. 2. 20. In a great house there are not onely vessels of silver and gold, but also of wood and stone, some to honour, others to dishonour. and 1. Pet. 2. 7. The disobedient are set forth, namely to stumble at the word. Jude. 4. Certaine are crept in, long ago ordained to this condemnation, wicked men, that receive the grace of our God into lust.

Of the second part Christ speaketh, Ioh. 12. 37. I speak not of you all, I know whome I have chosen. Mat. 20. 16. Many are called, but few are chosen. Mat. 13. 12. There are plants which the heavenly father hath not planted. Apoc. 13. 8. All the inhabitants of the earth shall worshipping the beast, whose names are not written in the booke of life

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of the lambe. And Apoc. 17. 8. The inhabitants of the world wondered whose names were not written in the booke of life, before the foundation of the world. Therefore reprobats are shutt from the grace of election. Mat. 11. 25. I glorifie thee O father, Lord of heauen and of earth, for hiding these things from the wise and learned. Ioh. 17. 9. I praye not for the world, but for those which thou hast giuen mee because they are thine. Matt. 7. 23. I neuer knewe you. Therefore reprobates are also excluded from the effectes of free election.

That there is reprobation, both the scripture doth affirme and other arguments proues. The places of scripture are these. Ier. 6. 30. They shall be called reprobate silver, because the Lord hath reprobated them. Object. That is spoken of temporall reiection. Ans. If wee should graunt that, they could not denie reprobation, nay that necessarily prooues it. For whome soeuer God hath reiected in time, hee decreed from euerlasting to reiect: both because God knows all his works from euerlasting. Iam. 15. 18. As also because God worketh all things according vnto the counsell of his owne will. Eph. 5.

Test. 2. Ro. 9. 22. The reprobats are called vessels of wrath and of destruction. To which they answer, that is not to be ment of reprobation, because vessels of wrath are made of the deuill, to destruction, that is, the deuill doth frame and fitt them, to bee more and more prepared

to euermlasting dishonor. But they are deceiued two waies. 1. in the efficient cause of this fitting, 2. in the exposition of the word. For they saye the efficient cause thereof is the deuill, then they construe the word, to induce habilitie and fitnes vpon the vessels of wrath, that they may bee more and more prepared to euermlasting dishonor.

Ex. 1. But it is blasphemie to say they are prepared of the deuill to destruction: for by this means the work of distinction of mankind, and the iust iudgement which is proper vnto God, is made the deuils. Much better doth S. Austin speak *lib. 2. contra 2. Epi. Pelagii.* He hath mercie on whom he will, and whom he will he hardens, that makes one vessell to honor, and another to dishonor, and yet more clearly *Epist. 105. to Sixtus the priest:* God maketh vessels of wrath to destruction, to shew his wrath and declare his power: And *lib. 2. ad Simplicianum.* Whereas of the number of the wicked whom he doth not iustifie, he maketh vessels to dishonor, he doth not hate this in them which he maketh. And againe, for he hateth Esau, which vessel he made himselfe to dishonor.

Object. 1. The aduersaries prooue their assertion thus. 1. Paul saies not that the vessels of wrath are made of God to destruction: ergo God made them not. *Ans.* The like collection may we make, Paul saith not, that they are not made of the deuill: ergo the deuill made them not.

Object. 2. God is delighted with them that
be

that he maketh : he is not delighted with the vessels of wrath : *ergo* he made them not. *Ans.* The proposition speaks of their substance, the assumption of their accident, sinne. For God is delighted withal he made, in respect of their substance and the good things created therein ; but hee is not pleased with the vessels of wrath, as they are defiled with sinns, by which they prouoke Gods wrath vpon their owne heads : therefore it followes not, that god made not the vessels of wrath : that is, made not the reprobate against the euill day, raised not the vp to shew examples of his wrath : for the vessels are called vessels of wrath, because God made them to shewe in them examples of his wrath for the declaration of his power.

Obiect. 3. Those which hee doeth endure, he made not: but hee endures and beares with the vessels of wrath: *ergo* he made them not.

Ans. If the proposition be generall, it is false. For the Lord made all things for himselfe, the wicked also against the day of euill. Pr. 16. And doth he not beare long with such? yes, he bestowes many good things vpon them: suffers his sunne to shine vpon them, he feeds them, &c: so much for their first error.

Er. 2. They expound the worde ill: it doth not signifie to induce an habilitie and fitness &c. for seing it is the iust worke of God, it is not the induction of any such fitness: that is, of sinne, by which the reprobates are made fit to condemnation, as they speake, though improperly

properly: for God is not the author of sinne.

Test. 3. Jude v. 4. *There are crept in certain men, appointed long since to this condemnation.* Against this they object; the meaning of the worde is this, *described before*, of whome now long ago, it is writte & foretold in the propheticall scripture, that at their due time, they should invade and disturb the church of god, & so in the ende perish euerslastingly: but this exposition is not true, being repugnant vnto the Apostles words, which saith flatly, men long agoe described before, and not of whome it is written long since in the scripture.

Thus farre authoritie of scripture: now follow other arguments.

Arg. 1. If there are not many written in the booke of life, then there is reprobation: but many are, not Apo. 13. 8. and 17. 8. *ergo.*

1. If but few are elected, the the rest are reiected: for we cannot conceiue of electio, without reprobation, one necessarily establishing the other: but the first is true. Mat. 20. 16. *ergo.*

Object. There is an homonymy in the word *Elect*: Christ Iesus there calleth *elect*, sincere, the true and liuely members of the church, as choise gold, that is pure, and tried. *Ans.* Though they take *elect* in that sense: yet it cannot agree, but to those that are predestinated to eternall life, for they are onely true and sincere: nay if we stand strictly vpon this significatio, there is no man liuing that shal bee *elect*, because so long as they liue in this body, none

is without great store of drosse and refuse.

3. If God hath not mercie vppon all, then there is a reprobation: but he hath not, Ex. 33. 19. *I will be gracious to whome I will be gracious, and haue mercie on whom I will haue mercie.* This place doth the Apostle bring in the misterie of predestination, Rom. 9. 15, *What shall we say then? is there any unrighteousnes vwith God? God forbid, for he saith to Moses, I will haue mercie on whome I will haue mercie &c.* Ergo; there is a reprobatio.

Ob. 1. Ro. 11. 32. God hath concluded all vnder consumacie, that he might haue mercie on all.

Ans. Paul doth not gainelay vs. For this generall particle is vnderstood one way in my argument, and another way in him: we meane al & euery one, none excepted, but Paul meane al that belecue, or that are to be saued, not only of the gentiles, but also of the Iewes: that they obtaine saluatio no way but only by the mercy of God: that there is nothing in man, for which he should be saued, the gentiles haue no priuledge ouer the Iewes; for looke how many so euer are saued, are saued by the meere mercie of god. Therefore they shew their ignorance, that stretch the vniuersall particle to another meaning then Paul doth: but yet they will confesse themselves, that God hath not mercy on all actually.

Ob. 2. The Lords words to Moses do not proue the opinion of absolute decree, but to cōfute the wicked grudging of the Iewes, who fallily iudged, Gods iustice was called into question

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if he denied the reward of eternall blessednes to their labour and travell.

Ans. 1. They cavill in the word (*absolute decree*) for they imagine, that we call absolute decree, an inordinate decree: wherein the whole order of election, is distracted from election it selfe, and the order of saluation is not included in election, but is vnder the same onely in the executio. But we call it an absolute decree, because the efficient cause thereof is not the condition of faith foreseene, or of merits foreknowne, but the onely will and pleasure of God.

2. They begg the question, saying those words do not belong to the secret of predestination: the text doth prooue the contrary: for Paul taught a little before, that all are not Israelites that descend of the father Israel, nor all sounes that are the seede of Abraham: that is, that all are not elect that are borne of the holy seed: this he prooued 1. by the example of the sonnes of Abraham, of whome none but Isaac was chosen, Israel being reiected. 2. of Isaacs sounes, of whome Iacob alone was chosen. For when the children were yet vnborne, before they had done either good or ill, that the purpose of God that is according to election, not of workes but of him that calleth should stand fast, it was saide to Rebecca their mother, the elder shall serue the younger, as it is written, Iacob haue I loued, and Esau haue I hated: that is, that Esau was reiected from euermoring, and the signe of this reprobation was, that hee should

should serue his yonger brother. Nowe against this doctrine carnall reason objects this. If god respected neither good nor ill deeds in election or reprobation, then there is vnrighteousnes with him. This consequence Paul denies saying: *God forbidd.* And he sets downe the reason of this negation, taken from the ende: because whomsoever God hath chosen, he chose for the declaration of his mercie in them, and whomsoever hee reiected, it was to declare his power in them.

4. If he hardens whome he will, there is a reprobation: but he doth Rom. 9. 18.

5. If most men take the broad way to destruction, they are reprobated: but they doe. Mat. 7. 13.

6. If at the last day many shall not bee taken but be left, then they are reprobated: but that is true. Mat. 24. 40. But why shall this bee so, because euerlasting predestination hath so appointed it. Act. 15. 18. Gods works are knowne vnto him from euerlasting. Eph. 1. 11. Hee worketh all things by the counsell of his owne will.

7. If some be called to Christ by the preaching of the gospel, and other nor, then there is reprobation: but some are and for experience shewes it, Christians are called, but many thousands of Turks, Tartars, and other heathen people neuer heard of Christ.

8. If of Christians some repēt & are saued, other remaine & die in their sinnes, then &c. *argō.*

9. Some waxe hard Rom. 11. 7. *The elect obtained it, but the rest are growne hard: ergo: there is reprobation.*

10. None shall enter into the heavenly church, that commit any abominable thing or speake lies, and Apoc. 21. 17. *Ergo: it is certaine there is an eternal reprobation.*

11. *Everie plant which the heauenlie father hath not planted shall be rooted out.* Mat. 15. 13. *Ergo.*

And thus wee haue sufficiently prooued that there is an eternall reprobation: now to answer the false arguments, which the aduersaries bring against it.

Adv. 1. arg.

We are all by nature the children of wrath *ergo: there are no vessels prepared to destruction.*

Ans. 1. The consequent is blasphemous, flat contrary to the holy ghost. Rom. 9. 22. saying there are. 2. it doth not follow, but rather the contrary (*viz.*) therefore all by nature are prepared to destruction, and that is true: but whereas some are elected to be deliuered fro the generall destruction, it is the grace of God that electeth.

2. The way to remoue the enuie of others destruction from God, is to make no reprobation.

Ans. 1. Although wee make a reprobation, yet shall not the enuie of the others destruction rest in God, seeing whosoever perish, they may thank thei selues. *For saluation is Gods.* Ps. 3.

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ult. 2. Paul labours not greatly, to excuse God with a lie, but onely giues warning that it is not lawfull for the clay to choppe forge with the potter, nor the creature with the Creator.

3 VVhome God doth in great gentlenes indure, he hath not reprobated: but he doth tolerate the vessells of wrath: *ergo. Ans.* The proposition is true of the repentant onely. The assumption speaks of those that are not repentant. Besides they geld Pauls words; for he addes, *vessells of wrath that are made to destruction.* Lastly, Paul doth not ascribe that patience to God, whereby he looketh for their conuersion; who he saies are made to destruction. For well saith *August. l. 5. c. 5. against Iulian*, expounding this place: *where power of suffering is set downe; that God doth not let, but moderate with his might.*

4 They that are not prepared of God to destruction, are not reprobate: but the vessells of wrath are not, Rom. 9. 23. Of the vessells of mercie indeede Paul saies, God hath prepared them to glorie; but of the vessells of wrath, it is not said that God prepared them, but onely that they are prepared, namely of themselves, to destruction.

Ans. The assumption is not denied. 2. The place quoted doth not pertaine to the matter: seeing Paul denies not that God prepares them, nor saies they prepare themselves. 3. How grosse is it that any bodie should make himself to destruction, as if any made themselves. 4. The

comparing the members together shewes that both are the workes of God: the place in the Acts puts it out of controuersie, Act. 13. 48. where it is passiuely spoken of the elect *that they were ordained to eternall life.* and Prov. 16. 4. *God made all men for himselfe, euen the wicked also for the euill day: ergo* Reprobation stands, their objections notwithstanding.

The effici-
ent cause of
Reprobati-

The efficient principall cause of eternall reprobation is God, for he refuseth all that are not elect. Ier. 6. 30. *the Lord reiected them.* Against which they oppose.

Obiect. 1. The beginning of so great a mischief is not from God, *God is not the author of euill,* but this is euill.

Ans. 1. The proposition is not generally true, but onely of the euill of sinne. 2. The assumption is false.

Obiect. 2. God is not delighted with the destruction of a sinner, Ezek. 18, 23. and 32. Psal. 5. 5. Wisd. 1. 13. *ergo* he is not the author of eternall reprobation.

Ans. 1. The proposition that is wanting is false for the elench of the wrōg cause: because it suppoeth that the delight of the destruction of the wicked is the cause for which God reiected them. 2. The assumption must be taken but in part: for God is not delighted with their destruction as it is destruction, but as it is the execution of his iust iudgement. 3. There is an homonymie in the place alleadged out of Ezekiel: for there God speakes of the wicked
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that is conuerted; with his death he is not delighted, nor wills his death. Therefore it is not truly cited of the destruction of the reprobate, who neuer turne; and of whome the holy Ghost pronounceth the cleane contrarie, Pro. 1.24. *I will laugh at your destruction, &c.* 4. The place out of the Psalme is impertinent: for is eternall reprobation. vanitie, or iniquitie? 5. To the place out of Wisdome, the answer to Ezekiel will serue.

The moouing cause for which eternall reprobation was made, is not sinne: for the better vnderstanding whereof, I will explaine this position.

Whomsoeuer God condemneth and punisheth with eternall death, those he decreed to condemne euerlastingly & punish with death, so that the immediat cause of damnation and punishment is sinne. But this is not now the question, but onely what is the cause of the decree, why God when he foresaw that all men would be sinners alike in Adam, and by nature the children of wrath, determined to shew his mercie in the one, & to leaue the other in their sinnes and condemne them for the same? there can be no other cause rendred of it, but Gods pleasure only. Yet more plainly. Why did God choose the one, and refuse the other, that is, decreed to cast off them, to leaue them in their sinnes, and for their sinnes to condemne them, when as the Elect should haue bin no lesse the children of wrath by nature then all other? I

answer, because it so pleased him. It can not be answered it was for sinne, because sinne was to be in the elect also. If here any doe object, that there is a difference betweene the elect and the reprobate, because the elect were to declare their repentance, and to belecue firmly and constantly in Christ, and so were not the reprobate, yet that doth not take away my answer. For still the question remaines, why God gaue vnto the elect the gift of repentance and constant faith, and not to the reprobate? Whereunto no other answer can be made but this, that it pleased God so. As that onely master of ours teacheth vs, Math. 11. 25. *I giue thee glorie O father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast reuealed them to babes: euen so O Father, because it was thy good pleasure before thee.*

Hence we see how vniustly our aduersaries doe slaunder our doctrine, saying, that wee teach, that God by a certaine kinde of absolute decree, hath ordained some to eternall destruction, without any respect of sinne, or regarde of vnbeleefe and vnrepentance. Whereas we teach, that God hath reprobated, that is, decreed to leaue the reprobate in the destruction, whereinto they should voluntarily plunge themselves, and to condemne them *for sinne*, and punish them with euermlasting punishment. He decreed, I say, to condemne and punish for sinne.

This did Zanchius plainly teach, *lib. 5. de*

natura Dei, cap. 2. and lib. 3. of his Miscellan. pag. 53. of the edition set forth 1592.

So doe the Palatine Diuines, as the admonition of *Neustad* witnesseth, pag. 313. *de formula Concordia*. Their words are these: VVee teach with the Apostile that God in the condemning of the reprobates will declare his iustice, and therefore hath not allotted any to condemnation but for sinne, and doth not will damnation, as it is damnation, but as it is a most iust punishment. And punishment hath no place, but where sinne goes before. But in the Elect he would declare his mercie, because when he might very iustly cast away all mankind, for the sinne whereinto they were false, (for all of vs were the children of wrath as well as other) of his onely meere mercie, he determined to take some out of the common destruction, that euery mouth might be stopped, and all the glorie be giuen to God.

The very same doth Luther, Calvin, Martyr, Beza, Bucer, and other excellent Diuines teach.

Although God decreed to reprobate, and condemne, & punish for sinne those that were reprobated, yet is not sinne the cause of the decree. And that I prooue by these reasons.

1. *Arg.* If Esaus reprobation was decreed, before he was borne and had done either good or ill, then sinne is not the efficient cause of the decree of reprobation: but the first is

true: *ergo*. Rom. 9. 11. prooves the first. remoouing both Iacobs good works and Esaus ill from being the efficient cause of reprobation.

1 *Obiect*. The aduersaries obiect, that this place is not so much to be vnderstood of Iacob and Esau, as of the people that were borne of them, which they prooue because the places of Moses and Malachie that are alleadged talke of the people of Israel and Idumea, or the posteritie of Iacob and Esau.

Ans. 1. They cauilt of set purpose. For they doe not answer the place of Paul, which I brought to confirme mine argument, namely, *when the children were yet vborne, and before they had done either good or ill*. Let them say that the Apostle remooues not away both Esaus ill works and Iacobs good ones. Here is the pith of mine argument, let them hamtring this sinew if they can or dare. 2. They passe by this argument with silence, and obiect against the two testimonies alleadged by Paul, as if the argument of prooffe had beene fetched from them, and so gaine say Pauls words, who most certainly speakes of Iacobs and Esaus persons, vers. 10. *Neither did he onely* (saith he) *but Rebecca also, when shee had conceived by one, namely our father Isaac, had experience of the same*. I pray of whome did shee goe then, not of Esau and Iacob? the same is cleare by vers. 11. *for before the children were yet borne, or euer they had done either good or ill*. Of what children doth he speake?
of

of Esau and Jacob . 3. They refute themselves wherein they saide, that Paul speakes not so much of Esau, as of his posteritie, when they say when Esau was a type of the reprobate Iewes. If Esau was here brought in as a type of the reiected nation of the Iewes, what neede they in Esaus name, vnderstand Edumeans or posteritie of Esau? Againie, he that takes the words of the Prophet, Malach. 1, 2, 3, to be vnderstood of their posteritie, and not of Esaus and Iacobs owne persons, doe iniurie to the text.

2 *Obiect.* This place of Paul may not be vnderstood of eternall election or reprobation, because else it should necessarily follow, that not onely Jacob was absolutely predestinated to eternall saluation, but also the whole people that descended of him. And againe, that not onely Esau was simply reiected from the grace of God, but that all his posteritie every one was simply reprobates. For the testimonies which Paul brings to prooue his purpose, speake of the people that issued from these fathers.

But these consequences were absurd, because all Iacobs posteritie were not saued, nor yet all Esaus condemned. Therefore.

Ans. 1. It is false that this place of Pauls is not to be vnderstood of eternall election or reprobation, For he speakes so plainly that none that is well in his wittes can denie it. When the children were yet vborne, &c. that the

purpose of God which is according to Election, not of works, but of him that calleth, should stand sure. Now graunting there is Election, we must needes also graunt Reprobation, because there is no election without reprobation.

2. It doth not follow: for those absurdities doe not ensue by graunting our opinion; because v. 11. out of which the argument of our reason is fetch, speaks of their persons and not of their posteritie, but they deale not with vs as if we disputed out of Moses, Gen. 25. and Malach. 1.

3. In the application of our authorities, v. 12. & 13. they accuse not vs but Paul, as if he had wrongly drawne it ynto their persons, which the text it selfe (as they fondly speake) doth shew it should be referred to the people which came of them. As if they were better interpreters of Moses and Malachie then the Apostle Paul, and that which he applieth to their persons, did not indeede belong to them, but to both posterities.

But to the ende that Pauls applying of it may be thorowly vnderstood, we must obserue 3. axiomes very behoouefull for the interpretation of this Scripture.

Ax. 1. Corporall and temporarie matters promised vnto the fathers in the old testamēt, weretypes and sacraments of greater matters, euen of spirituall and eternall.

2. The things that God ioyned with his promises, no man may plucke asunder, but he ioyned

ioyned spirituall and eternall thinges with corporall and temporall: *ergo* not to bee seuered.

3. Pauls vse is to comprise the question or the sentence to bee confirmed and the confirmation thereof both together in the testimonie he alleadgeth, so that omitting the sentence to be confirmed, he sets downe the testimonie onely, because there in the sentence to be confirmed is contained also. Now I will annex the reason of Pauls application; because that the chiefe or greater part of the Iewes being puffed vpp with the title of the church set at naught the gospel of Iesus Christ, the faith of many simple men beganne to faint, who among the gentiles had imbraced the gospel; because they thought it not likeliest that Iesus Christ and the saluation in him promised could possiblye bee reiected of the elected people, the holy nation and naturall Israelites. Therefore Paule to arme the weaker sort against this scandall, giues them to witt: that none of the beleeuers ought to bee offended, that all the Israelites did not imbrace the gospel and beleeu in Christ Iesus, because they were reiected: which reiection on some good reason hee sets downe very obscurely. Romaines 9. 1. 2. 3. then ver. 6. there is an occupation, wherein hee meets with this obiection. *If the nation of the Iewes bee reiected, then the worde of God is fallen to the ground: that is, his promise that hee made*

to Abraham is made voide, whereby he adopted his posteritie into a people to himselfe. Paul denies the cōsequence, and saies the promise is not annihilated, *because all are not Israel that are of the father Israel.* We must vnderstand there are two houses of Iacob, one of flesh and blood, the other borne of the spirit and faith saith Iustine Martyr in his dialogue with Trypho the Iew. Now the promise belongs to the sonnes that were borne of the spirit and faith, and not to the sonnes of the flesh: and this hee proueth by two like examples.

1. The first is of Abrahams children, of whom Isaac was onely counted for his sonne: and lest any man should surmise, that this difference stretched no further then Isaac and Ismael onely, the Apostle sets downe the generall application. *Those are not the children of God that are the children of the flesh, but they that are the children of the promise are accounted in the seede.*

2. The second example is of Esau and Iacob: who albeit they were borne of Isaac the sonne of the promise, both of one mother and at one birth, not at diuers as Ismael and Isaac were, yet onely Iacob was chosen and Esau was reiected. The time of the reiection is described in these words: *when the children were yet vnborn: that is before shee was deliuered: then their works are denied to bee the efficient cause of Iacobs election and Esaus reprobatiō, in these words when they had done neither good nor ill: ergo: good*

good works were not the cause of choosing Iacob, nor ill works the cause of casting of Esau. And thus doth Augustine expound this place rom. 7. in his booke of the predestination of the Saints cap. 16. *But we come back to little ones, to twins, to them (if that be two little) that were yet unborne: who were begot both at one time, and to bee borne both at one instant. The diuers and discrepant iudgement of Gods will appears in them: vvhether the deepnes of the question vvill trouble the sense of men, that argue to proudly of the vvill of God. Exalts thy voice vvith all thy power now thou vniust accuser of the iust, and tell me what harme he did, what good the other: and Paul shall answer thee not I, neither of them had deserued any thing, but the potter bath power ouer the clay, to make of the same lump, one vessel to honor, another to dishonor.*

Then is set downe the end why their works must not bee accounted the cause of election and reprobation, (*viz.*) that the purpose of God which is according to election, not of works but of him that calleth should remaine firme. After that Esaus reiection is hereby proued, for that albeit hee were the elder brother, yet he was given to be his brothers seruant, according to the diuine oracle extant Gen. 25. 23. But as Pauls stile is concise and brieft, the sentence concerning the difference betweene Iacob and Esau is included in the testimonie that he citeth out of Genesis: *when they were yet unborne &c.* as if hee should haue said: the elder was reiecte & the younger electe, as it was said to Rebecca. *The elder*

elder shall serue the younger.

Obiect. But this application of this oracle may seeme vnseasonable for two causes.

1. Because that speaks of the whole people, whereas Paul deales but of Esau and Iacob onely.

2. That speaks but of corporall seruitude or Lordship, but Paul of their spirituall condition. *Ans.* For the first, wee are to learne that the oracle speaks so of two peoples as not excluding their beginners: nay comprehendeth them in their authors. For to speake properly the two nations themselves were not in Rebbeccaes wombe, but onely their authors: therefore that which the oracle spake of the nations, Paul did rightly applye to their beginners: because the triall and truth ought to bee exhibited in the authors and heads of the nations themselves. Therefore Isaac saies to Esau Gen. 27. 39. *Behold I haue made him thy Lord.*

Now for the second, the truth is, the oracle foundes of the externall prerogative of the birthright and possession of the land of Canaan, translated vnto Iacob and of the corporal seruitude wherein the posteritie of Esau was subiect to the posteritie of Iacob, but it doth not exclude spirituall and internall matters.

For the translation of the birthright and title of possessing the land of Canaan vnto Iacob, and Iacobs dominion ouer Esau, and
Esau

Esaus seruitude, was a tipe of a greater thing, namely of Iacobs spirituall election, and Esaus reprobation: that is, that Iacob was elected, both to bee the heire of eternall life, as also to bee the enlarger of the church, so that his posteritie possessed the name and title of the church and enioyed the prerogative of the couenant of grace. And on the other side that Esau was reiected, both from the inheritance of eternall life, and also from the societie of the church: and therefore that his offspring the Idumeans should bee cut from the body of the church. So doeth Augustine expound this place of election or predestination to honor. *lib. de predest. & gra. cap. 9.* saying, that the blessed Apostle, speaking a little aboue of the iudgement of Gods power in mens election, confirmed it with impregnable examples, where hee spake of Rebeccaes child bearing and issue yet within her bellie, referring the whole matter to Gods grace: and he concludes the chapter thus, he saierh not of workes before going, but when hee saide generally *not of workes*, there he would haue vs vnderstand both past and to come: past which were not at all; to come, which were not yett Iacob was predestinated a vessell to honor, *because not of workes, but of him*, that calleth it *thus saide*, the elder shall serue the younger. What could Saint Augustine haue spoke more plainly? for out of the yenicor-
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cle the elder &c. hee concludes, that Iacob was predestinated a vessel vnto honor. The like he doth *de predest. sanct. cap. 16.* and again in his booke *de correp. & gra. cap. 7.*

Obiect. If that oracle must bee vnderstood of election and reprobation, then all Iacobs posteritie were elected and all Esaus reiectedi but they were not: ergo:

Ans. The connex is vntrue, for it followes not, if Iacob be elected vnto life, that al his posterity must needs be so: because election doth not depend vpon the carnall generation of Iacob, but of the freewil of god electing whome he will: likewise againe it is not necessary that al Esaus sonnes should be reprobates, because of the same reason: for that reprobation doth not depend vpon the carnall generation, but of the iust will of God.

Obiect. But neither Rebecca nor Esau vnderstood that oracle (*the elder shall serue the younger*) of Esaus eternall reprobatio, no more must we: and much lesse, that he was by Gods most absolute will and decree neuer more to bee repealed, adjudged to the punishment of hel fire eternally: and this is good for two reasons. 1. because if Isaac and Rebecca, by the illumination of Gods spirit, had thought the oracle concerning the children yet vnborne must bee vnderstood, how could it possiblie be, that they should not be vtterly swallowed vpp and kild vp with such vnspeakable griefe, if they had thought

thought that there little babie dandled on his mothers lapp, and sucking at her brest had bin by force of the oracle a firebrand of hell, in so much as that all meanes of grace and saluation had beene barred vpp against him most infallibly, and that for no other cause in the worlde, but because God would haue it so: and *ergo* the mother vnderstood it not thus.

2. Because Isaac, or rather the verie spirit of God, professedly expounding the oracle Gen. 27. did not vnderstand it of eternall reprobation.

Ans. 1. They deale sophistically by many captious interrogations as if they were al one: for in this consequent there are two questions put for one. The first of which onely pertaines to the controuersie now in hand: the second is nothing to the purpose & detractory: because by the simple will and vnchangeable decree of God, whereby Esau is adiudged to hell fire, they vnderstand according to their manner, *so be ordained to damnation without respect of sinne*: but we hold that god hath adiudged none to damnation, but onely for sinne: therefore auunt with this slander.

2. The proposition that is left out doth not follow, if Rebecca and Isaac did not vnderstand the oracle so, then we must not: for all things were not so plainly deliuered to the faithfull in the old testament, as they are in the new: *ergo* though Isaac and Rebecca did not fully knowe the meaning of it, yet Paul did, whome we follow

low, as a most true interpreter of the old testament.

3. But Rebecca and Isaac did vnderstand it so, as for the proofes they proue it not. For the first is but a meere and idle flourish of rhetorike, and an exaggeration of the sorrowe which Isaac and Rebecca should haue taken if they had vnderstood the oracle of eternall reprobation, and such as would greatly moue pirie in feeble women, that can easily shedd teares very tenderly for any thing, but not such as truly beleue, and reuerently submit themselves vnto the will of God; as Isaac and Rebecca did, without grudging or resisting gods will. What? did not Abraham vnderstand that Ismael was excluded from the earthly inheritance and therewithall from the inheritance of eternall life? and yet he died not for griefe: Did not Dauid knowe that Absolon was the childe of hel, and yet was neuer swallowed vp with sorrow for the matter? wee must not bee more mercifull then God, but with reuerence approue his good will, though it seeme somewhat hard to flesh & blood. The second prooffe beggs the question, as if Isaac when he blessed Iacob, had his minde settled vpon corporall and temporall matters onely, and had not rather his eye vpon spirituall and eternal, as we collect Heb. 11. 20. Where the Apostle bringeth the exāple of Isaac, by faith blessing his sonnes of future matters; thereby to proue the nature of sauing faith which is not fixed vpon earthly but

but heavenly things.

Obiect. Yet Esau in Paul is brought in not for an example of eternall reprobation, but for a type of the reprobate people of the Iewes: arguing thus, he that was a type, &c. is not an example of reprobation.

Ans. 1. The proposition is false, and such an other as this; He that was a type of Iudas the betrayer as Doeg was, is not an example of betraying. Doeg both was a type and the man himselfe: and so was Esau. 2. They disprove their assumption themselves, saying the person of Esau is not so much meant in this place, as the people that sprang of him. For if the Edomites be here meant by Esau, how then is Esau here put for a type of the reiected Israelites? If they say the Edomites are also by him understood, this answer is not worth a rush. For if by Esau all his posteritie be vnderstood that were ingaged to be slaues to Iacob and his posteritie, and reiected from the lande of Canaan, it will follow that all were seruants: which is false. For Esaus posteritie was first of all subdued by Dauid and brought into bondage, 2. Sam. 8. 13, whereas beforetime they had bin free, and their kings no others vassals. Neither did they euer serue, because the Edomites shooke off the yoke of bondage and seruitude vnder Ioram the sonne of Iosaphat, 2. King. 8. 20, as Isaac prophecied, Gen. 27. 40, yea and that which is more then so, Herod the Edumean and his posteritie ruled

ruled and raigned afterward in the lande of Canaan. 3. If the assumption were true, that is, that Esau was a type of the people of the Iewes that was so to be reiecte, then can it not be denied but that Esau himselfe was a reprobate.

They prooue their obiection thus: Ismael also was cast out of his fathers house, and in him there was a type shadowing out that myserie that the people of the Iewes should one day be reiecte: but who would hereupon inferre, that Ismael was reiecte by euerslasting reprobation from saluation? *Ans.* Marrie that doth Paul, Galat. 4. 30. *What saies the Scripture? cast out the bondman and her sonne, for the sonne of the bondwoman shall not be heire with the sonne of the free: but the barring from the earthly inheritance, was a signe & token of barring from the heavenly.*

2 *Obiect.* That by this place of Paul we are not to gather Esaus eternall reprobation, is cleare by the very manner of applying this type of Iacob and Esau to his purpose. For thus hee would say. Euen as the title of the birthright and the promise of possessing the land, did not depend vpon workes, as it did not vpon this carnall priuiledge, that Esau was elder then Iacob, but vpon free election, by which, not of workes (which the children yet vnborne could haue none of, neither good nor badde,) but of him that called it was said, *The elder shall serue the younger.* So againe in
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the type, (the inheritance of eternall life) we must not thinke is theirs, that stand vpon their carnall generation and nationie of Abraham, Isaac, and Iacob, or seeke saluation in their workes: but the inheritance is theirs, who neither vaunt of their workes, nor bragge of their carnall prerogative from Abraham, but put their whole trust and affiance of their righteousness and saluation in the free mercie of God. This is Pauls onely drift in this place, and not any other thing contrarie hereunto.

Ans. This instance is false, foolish, and hangs not together. False, first because Paul doth not in this manner applie those things he spake of Esau and Iacob, to his purpose, but the cleane contrarie way. For this is Pauls proposition in the 6. verse, *Not all that are of the father Israel, are Israel:* that is, not all that deriue their pedigree from Israel, are to be numbered among the true Israelites, or all the posteritie of the Patriarke Iacob, are in truth the sonnes of Iacob. This the Apostle prooueth by two very like examples: first, because all the sonnes of Abraham, are truly sonnes: secondly, not all the sonnes of Isaac and Rebecca, are sonnes in deede. And thus doth the Apostle applie them. As all the sonnes of Isaac and Rebecca are not truly sonnes, so not all that are of the father Israel, are true Israelites, or truly the sonnes of Israel. That all the sonnes of Isaac and Rebecca are truly sonnes

he prooueth by the adiuncts, because one of them, that is, Iacob was elect, the other, to wit, Esau, was reiected. And shewes that the transferring of the birthright vpon Iacob, was the testimonie of his election, as also his Lordship ouer Esau, and the taking away of the birthright from Esau, and giuing him to be a bondseruant vnto Iacob, was a signe of Esaus reiection. And the cause of Gods disposing matters after this order, by which meanes Esau was reiected and Iacob elected, he saith was not their workes, either good or ill. 2. It is false for so construing the priuiledge of the birthright, as if there were nothing else meant thereby, but onely the enriching Iacob with earthly blessings, and depriuing of Esau of temporall commodities, without any respect had vnto the heauenly. And so that Iacobs faith was fixed but onely vpon temporall things, which is very absurd.

3 It cannot stand. For it saies that the promise of possessing the land did not depend on workes, as neither on this carnall priuiledge that Esau was the elder brother; seeing that promise was made to Iacob, how can the remoouing away of Iacobs workes & Esaus prerogative of the flesh stand both together? therefore they should haue said thus, that the promise of possessing the land, did not depend on Iacobs good workes, nor yet was hindred by Esaus carnall priuiledge, because Esau was the elder. And not that it did not depend thereon.

3 It is also frivolous and foolish: making the inheritance of eternall life a type: but of what can they tell? so foolish they are, that they know not what they say or assevere. They say the inheritance of eternall life is *ἀντίτυπον*, that is, the very truth of the type say they. But I say *ἀντίτυπον* and *τύπος* are simply taken for the same thing in the Scripture, Heb. 9. 24. the holy things made with hands are called *ἀντίτυπα* of the true ones, that is, types. Sometimes, for a new type agreeing with the old, in the end or scope, 1. Pet. 3. 21. baptisme is called *ἀντίτυπον* of the deluge, that is, a type answering, signifying, and sealing the same thing: but neuer of the thing it selfe signed, or the truth of the type. So these men are both absurd Diuines and foolish grammarians. If they had but looked vpon Bezaes larger notes on the new testament, there they might haue learned the exposition of this word: but they are ashamed to learne, and will rather say any thing, be it neuer so false or foolish then yeelde to the truth.

And thus farre in defence of the first argument, shewing that the cause of the decree of reprobation is not sinne. Nowe followe more.

Arg. Sinne is not the cause of the eternall will of God: but the decree of reprobation is the eternall will of God: therefore sinne is not the cause of the decree of reprobation.

The prooffe of the *maior* is, because the eternall

all will of God is the first and highest cause: otherwise it were not, but sinne should be before it: for every efficient cause is before the effect. *August. tom. 1. lib. 1. de genesi contra Manich. cap. 2.* If the will of God hath any cause, something goes before it: which is grosse to surmise. 2. Because Gods will dependeth on no superiour cause.

3 That which was from everlasting hath not sinne for the efficient cause, for nothing that began to be in time can be the efficient to that which was from eternall: but the decree of reprobation was from eternall: *ergo.*

4 Whatsoever is after the decree of reprobation in time, is not the efficient cause of the decree: sinne is after it in time: *ergo.*

Obiect. Though sinne be after it in time, yet it may be the cause thereof, because with God nothing is past or to come, but all things are present actually.

Ans. If this be a good argument, so is that. Because with God there is nothing past or to come, therefore good workes is the efficient cause of election, how soeuer in time it comes after it.

5 If sinne be the cause of the eternall decree of reprobation, it followes that either all men are reprobated to everlasting death, because all are by nature the children of wrath, *for all have sinned and are deprived of the glorie of God* for effect that the elect are not subject to sinne, or else are better then other in nature, and therefore

fore for their dignitie and merits are not reprobate: both which are absurd and contrarie to the Scripture: therefore.

6 If sinne be the cause of the decree of reprobation, merits are the cause of the decree of election: but that is not so: *ergo*. this is Luthers reason, Tom. 6. printed at VVittenberge, fol. 532. pag. 2.

7 If it proceedes originally out of eternall predestination, who shall not belecue, nor be deliuered from sinne, then surely the efficient cause of that predestination is not vnbeleefe nor any other sinne: but the antecedēt is true: *ergo*. Luther saith it in his Dutch preface vpon the epistle to the Romans.

8 If God hath decreed reprobation of his meerefree will and good pleasure, then surely sinne is not the cause of the decree: but the first is true. For if God decreed to conceale his sauing knowledge from the wise and prudent, for no other cause in the world but his owne free pleasure, then he decreed their reprobation also, onely of his meere pleasure. For there is no other cause of hiding the grace Euangelicall from worldly men, then there is of reiecting the same. But the first is true, Math. 23. 36. Therefore the last also.

9 If sinne were the cause of eternall reprobation, many absurdities would thereof insue.

1. Paul had erred, vrging this expressly, *but they had done neither good nor ill.*

2. His answers had bin frivolous to the fol-

lowing objections, as first: *If God resisted Esau* because he hated him, he is unjust: secondly, *why is yet displeased, for who hath resisted his will* for the readiest answer had bin this, to haue said sinne was the cause of Esaus and Pharaos reprobation. But he is so farre from betaking himselfe to this answer, that by preuention he cut the throat of it, saying, *when as yet they had done neither good nor ill*, and commanding vs to rest in the sole will of God. Thirdly, God should be curbed, that he should not haue free power to doe with his owne what he wil, and at his owne pleasure to make himselfe a vessell, wherein to shew his wrath and exhibit an example of his power.

10 The orthodoxall fathers, Augustine, Jerome, Prosper, Fulgentius, Bernard, nay and the very schoolemen themselues, Peter Lombard, Thomas Aquinas, Gregorius Ariminensis and Durandus: yea both Luther and some of his owne sectaries (I speake this for the Lutherans sakes) doe prooue that the cause of eternall reprobation is not sinne: for breuities sake I will here alleadge but some of them.

Augustine, tom. 4. lib. 1. ad Simplicianum, quæst. 2. pag. 447. in Frobens print, saith, If because God foreknew Esaus euill workes, therefore he predestinated him to serue his younger brother, for that cause also he predestinated Iacob to haue dominion ouer his elder brother, because he knew his workes would be good. And again

to hate Esau but for merit of iniustice, is vniust:
 but graunt that once, and we shall haue iacob
 begin to be loued for his merit of righteou-
 nes: which if it be true, the is that false, *that not*
of works. And by and by after, *why was Esau yet*
inhorne disliked: when he could neither beleue
 him that called him, nor yet contemne his cal-
 ling: nor worke either good or ill, without gods
 foreknowledge that his will would be euill:
 which if you graunt once, that any could be li-
 ked or disliked, for that which yet was not in
 time, but onely because god knew before had
 that it would be, it will follow, that he could
 be liked for his works also which God foresawe
 be in him, albeit yet he had done nothing. A-
 gain in his *Ench. ad Laur. cap. 98.* it is in all mens
 iudgements an vniust matter, that without the
 merits of good or euill works, god should loue
 one & hate another: here, if he would haue the
 ones good works, & the other ill bin mēt, which
 God foreknew, he would neuer haue said, nor
 of works: but, of future works, and so would
 haue assoiled that questiō, or rather haue made
 no question that should *needs be assoyling.*
 The like he saith *10m. 2. Epist. 105. ad Sim. pag.*
305.

It is straunge, whē they are pinched with these
 straits, into what downfals they cast theselues:
 being afraide of the vessels of trueth: for this
 cause (say the Pelagians) before they were
 borne he hated the one & loued the other, be-
 cause he foresaw their future deeds: who doth
 not

not wonder that the Apostle was so overshott: for he thought not of this, when as it were the aduersarie popt him in the mouth with this question; hee did not answer thus brieflie, plainly, soundlie and casilie. And a little after. What shall we say then? is there iniquitie with God? God forbid: but why God forbid? for the works which he knew both should do no, God forbid this too.

Therefore it is the heresie of the Pelagians, that God did elect or reiect men for their workes good or ill foreseene, by Augustines iudgement; whome we are bound to credit more then a companie of vpstarts, of yesterdaies growth as Tertullian calls them *contra prax. cap. 2.*

Peter Lombard *lib. 1. dist. 4. cap. 1.* Then seeing there are no merites of the grace which is laid before a man to iustification, much lesse of predestination it selfe, whereby god eternally elected whom he would, can there be any merits: so neither of reprobation, whereby he foreknew from eternall, that some would bee euill and condemned, as he elected Iacob and reiect-ed Esau, which was not for the merites which they then had, because they had none, for they theselues were not; nor for their future works which he foresaw, either elected he the one or cast of the other.

Thomas Aquinas *1. 2. q. 9. art. 5.* and *1. 2. q. 9. art. 6.* evidently proues that there is no cause besides his will only, why he chose

the one or refused the other: and so doth Luther Tom. 6. in Wittenberg print. fol. 532. pag. 2.

And thus farre we haue shewed that sinne is not the cause of reprobation: now we must dismember our aduersaries forces, maintaining the contrary opinion.

Plse 13.9. *Thy destruction is of thy selfe O Israel: ergo* sinne is the cause of eternall reprobation.

Ans. The place alleadged is wrongly translated: for in the Heb. it is thus. *Shicetben Israel chi bi bee Zera*: that is, it hath destroyed thee (meaning the calfe which they worshipped) O Israel, where as in me (us) in thy help (thou stoodest or shouldst haue stood firme and fast.) The Chaldie paraphrase of Jonathan expounds it thus. When you corrupted your owne works you house of Israel the gentiles had domination ouer you: but you returned vnto the law of my word, I was your help: or thus, Thy king on whome thou didst relie neglecting me hath vndone thee: or, thy fained comfort, as *Aben Ezra* giues it: the hebrewhath neither (thy destruction) nor yer (of thy selfe.) Now out of this corrected translation it is cleere, that here is no hold to ground any efficient cause vpon of the decree of reprobation, but teacheth that whether it was the calfe or their imaginable comfort or (which better agrees with the text) their king in whome they were somewhat to confide, was the cause of thy peoples destruction

tion, whereas contrarywise had they relied vpon the Lord they should haue had experience of his help.

2. Though the version were sound, yet they would pick out nothing else out of it but this, that the Israciites were the cause of their perdition, but eternall reprobation is neither their destruction nor cause of the same.

2. *Arg.* That whose beginning is from mans homebredd naughtines, is caused of sinne; but the beginning of reprobation is such Rom. 11. 20. *They are broken of by vnbeleefe; ergo.*

Ans. 1. The assumption is not true: for the beginning of eternall reprobation is from the will of God, that would shew his power vpon man, and his great right and rule.

2. The prooffe of the assumption is beside the cushion, for the assumption talks of the eternall cause of reprobation: but the Apostle speaketh of the Iewes temporary barring from the church: for the oliue tree wherfrom the Iewes are broke, is the church or people of god: now that breaking of, is their reiection from the communion of the church and people of God, made for their vnbeleefe.

3. *Arg.* The reprobate by repelling the word of god whereon faith ariseth, make themselves vnworthie of eternall life. Act. 13. 46.

Ergo. Here is an elench of a false cause: for the making themselves vnworthie of e-

ternall life; is not the cause of the decreed of reprobation which is eternall, that in time.

3. They wrest Pauls words to a wro^g sence: for he doeth not their deliuer the cause of the decree of reprobation, but accuseth the Jewes of ingratitude, because being chosen by God out of al people, to whom the gospel of Christ the Sauour of the world should be preached, maliciously contemned so great a blessing, and therefore iudged themselves to be vnworthie of eternall life: that is gaue sentence of themselves that they were not worthie of life eternall.

4. *Argu.* That whereof the holy ghost was to condemne the world, is the cause of the decree of reprobation: but that was concerning sinne, as Christ Iesus witnesseth. Ioh. 16. 9. *Ergo.*

Ans. 1. The proposition is false, for sinne was a thing temporall: the cause of the other, eternall.

2. They take needeles paines about proouing the assumption, which none denies, and let alone the proposition that needs it more.

5. *Argu.* God is not the author of eternall reprobation because it is euill: *Ergo:* sinne is.

Ans. 1. The antecedent is false: and 2. the prooffe thereof: for how can eternall reprobation be euill, being Gods eternall decree, as

Theo.

Theodoricus Snepsius in his Theses of predestination discussed at Tubing anno 1583.

6. *Argu.* God is not one that wills iniquitie
Psal. 5. 5. therefore sinne is the cause &c.

Ans. Here is a rope made of sand : for the heretikes (as saith Irenaeus lib. 3. *contra haereses* cap. 1.) labour to make ropes of sand: they go about to prooue their assertions, by applying either the Lords parables, or the sayings of the Prophets or speeches of the Apostles therunto, least their braines childe should want colour : wherein they passe over the order and course of the scripture, and as much as in them is, pluck a sunder the members of trueth : for they translate and transforme, and making one thing of another, deceive a great many with wisdom ill contrived out of the Lords words, that they pretend to their error : euen so play our aduersaries in this case : for howe hangs Davids wordes with their cause ? howe prove they it, if not thus?

That which God wills not, the cause of that is sinne : but the decree of reprobation God wills not, prooue, because it is iniquitie: ergo: the cause of reprobation is sinne.

Ans. 1. The proposition is not vniuersallie true: for god wil not manie things whose cause notwithstanding is not sinne, as that Christ should be an earthly king, or that thou shouldst be God, or an angell, or the monarke of the whole world.

2. The assumption is false: for when god did reiect

relect those he elected not, surely by the counsell of his owne will he reiected them, because he doth all things by the counsell of his owne will. Eph. 1. 11.

3. The prooffe of the assumption is false, that Gods decree is iniquitic: what fend would say this?

7. *Arg.* They that being invited refused to come to the feast, the cause of their reprobation is sinne: the reprobate refuse. Luc. 14. 24. *Ergo.*

Ans. There is an homonymie in the word *Reprobation*: for in the maior it signifies the depriving of their partaking of the feast, whereof the maister of the house saith, I say vnto you that none of the men that were called shal tast of my supper, but we meane Gods eternall decree. 2. if they meane so, their maior is false: of that which is done in time as the refusing of the supper cannot cause a thing that is from everlasting. 3. Their assumption is particular where it should be generall: otherwise the conclusion must not be generall: for all reprobates refuse not to come, as he that came without his wedding garment.

8. *Arg.* They that are rebellious to god thrcals the, sinne is the cause of their reprobation, the reprobates are so. Esay. 65. 2. I stretched out my hand all the day long to a rebellious people that walke in no good way, by following their owne imaginations.

Ans. There is a fallacie in the proposition
of

of a false cause: for rebellion is not the cause of the decree of reprobation, but consequently flowes from it. 2. The proposition is halfe crazie, and he confirms the assumption. 13. The prophets words are impertinent, for the cause of reprobation is not there handled, but the lewes wickednes: which is not said to be the cause of the decree of reprobation.

9. *Argu.* The reprobate contemne their calling, despise his counsell, and neglect his reproofes. Pr. 1. 24. *Ergo:* sinne is the cause &c.

Ans. The proposition that is waiting is false: for those things are not the cause, but the consequent of the decree of reprobation. 2. No man denies the assumption, yet that doth he prooue. 3. The place out of the Proverbs is nothing to the matter: because Salomon doth not thereupon inferre, that sinne is the cause of reprobation: now impertinently to quote a place, is not at all to prooue any thing.

10. *Argu.* The reprobate rest not in goodnes. Rom. 11. 22. *Ergo:* sinne is the cause of reprobation.

Ans. 1. The proposition is false, that is a way. 2. for the reprobate were neuer in goodnes, but rather in bounifulnes *syncretis*: for so the greeke is. 3. the prooue of the assumption is from the point: for Pauls words are conditionall, which put nothing in esse, affirmes nothing, but the assumption is categoricall or affirmative. Againe the assumption speaks of the reprobate, but Paul of the elect.

Obiect.

Obiect. 1. He threatens them with cutting off, and therefore speakes not of the reprobate.

Ans. Though it cannot fall out that they should be cut off, yet haue they neede of such round dealing to abate the pride of their flesh: which as it is indee de contrarie to their saluation, so must it be skared with feare of dānation. As the we are elect we heare to our assurance [*that the gifts of god are without repentance,*] but in as much as we carrie flesh about with vs, which is skittish and wanton against the grace of God, we had neede to be schooled with this conuincation to be humbled and shake off this drowlines of the flesh.

11 Coloss. 1. 23. *The reprobate are said to be instable in the faith, suffering themselves to be re-mooued from the hope of the Gospel. ergo.*

Ans. 1. In the proposition is a false cause, of that eternall decree: because it is temporarie.

2 The assumption meant of lively faith is false, because that hangs not for reprobates mowing; it beeing a thing they neuer had nor could haue, but the elect onely: if they meane the doctrine of faith, I yeelde.

3 The place doth not prooue it, being conditionall, *if you persist founded and steadfast in the faith, &c.* Lastly, the assumption speakes of the reprobate, Paul of the elect.

Obiect. Against the answer to the maior. Although sinne be after it in time, yet is it the efficient cause of the decree of reprobation,

barlon, because all things are present to God, and nothing is either past or to come in his foreknowledge, or rather knowledge.

Ans. The same did Pelagius object against the orthodoxall fathers, that maintained that Faith was not the efficient cause of election, which was before the world. Which objection of Pelagius I would faine haue our aduersaries to answer. But we will vse no other answer but that the fathers gaue him. To that Austin answers, tom. 7. lib. 1. cap. 17. de predest. Sanct. denying that Faith foreseene or foreknowne was the cause of election. So doe we that sinne is of reprobation. Now if vnder presence of Gods prescience, the difference of things past, present, and to come shall be taken away, then we may conclude that all things are from euerlasting, the world, angels, men, the deuill, and sinne; because they were all present vnto God euerlastingly. Therefore now Aristotle may say the world is eternall, because it was in his prescience: the Arians may say the sonne of God was eternall, not for that he was indeede, but as in Gods prescience. See what Augustine saith, 4. tom. 1. lib. ad Simp. 2. quest.

12 If sinne be not the cause of the decree of reprobation, then God condemneth innocents and those that doe not deserue it vnto death: but that is absurd: ergo.

Ans. It follows not: for though sinne be not the cause of that decree, yet doth he not iudge

idge innocents to death vnder deservedly. For all are subiect to death by nature, and children of wrath, and cut out of a corrupt lump: and all that are condemned haue the cause thereof in themselves. Therefore how can they charge God with any iniurie?

Therefore it standeth fast, that sinne is not the cause of the decree of reprobation: and thus farre is one false cause remooued, now to the next.

Neither is Gods hate toward the reprobate the cause of the decree of reprobation.

2. false
cause.

Obiect. Mal. 1. 2. Rom. 9. 13. it is saide, *Iacob haue I loued, Esau haue I hated: ergo* hate is the cause. *Ans.* The meaning of that saying is, I haue hated Esau, that is, I haue preferred Iacob before him, not vouchsafing him this honour, to be a vessell to honour; I haue reiected him from the fauour I haue bestowed on Iacob. Therefore Gods hate in this place doth not signifie a passion or disease of the mind, moouing him to some thing, which is not incident to God, but to preferre some before him, not to vouchsafe him that honour that an other hath. Luk. 14. 16. *If any comes to me and hates not his father, &c.* that is, makes more account of his father then of me, is not worthie of me. For Christ doth not here disanull the 4. com. *honour thy father, &c.* In a word, the reprobation it selfe is here meant vnder the word *hate*; as election vnder *love*.

And thus haue I remooued the false moo-

uing cause for which the decree of reprobation was made, now I come to the true, whereof I say this position.

The moouing cause, whereby God was induced to make a decree of reprobation, is his onely *voluntas*, that is, meere pleasure, that is, his good and free will.

The explanation.

Gods *beneplacitum* must not be restrained to his workes that concerne the elect onely (vnlesse it be by an excellencie sometime) but is also the cause of his workes which belong to the reprobate, Matth. 11. 25. Luk. 10. 21. *I give thee glorie O father, Lord of heauen and earth, &c.* So that out of his good pleasure is not onely the reuealing, but also the concealing of the mysterie of the Gospel. Therefore we must not acknowledge Gods good pleasure by his benefits onely, but also by the declaring his power, right, and authoritie ouer men. Whatsoever God wills he wills well, and whatsoever pleaseth him is good, as the very hiding of his mysteries from the wise and prudent, is his good worke. And thus we see, that it is truly saide his pleasure is cause of both decrees.

The demonstration,

The moouing or impelling cause of Gods will, is nothing but his meere will: but his eternall decree of reprobation is his will: *ergo* the onely cause thereof is his will. The reason of the proposition is, because there is nothing without God to mooue him to will anything. For therefore he wills because it pleaseth him.

Neither

Neither could there be any thing without him eternally to mooue him to will.

2 If Gods will onely be the cause of the decree of election, then of reprobation also: but it is the first: *ergo*. the consequence I make good thus, because Paul makes them equall in their cause, Rom. 9. 18. *of whome he will, he will haue mercie, but whome he will, he hardeneth*, that is, hath not mercie: as the opposition requires and Augustine doth expound, tom. 4. lib. 1. ad Simplic. quæst. 2. The assumption hath bin prooued.

3 If Paul makes Gods will the cause of the decree of reprobation, then it is: but he doth: *ergo*.

The antecedent is true, 1. because Paul renders no other reason of Gods will, Rom. 9. 18. saying, *Whom he will he hardeneth*. nor any where else. 2. He makes this preuention of Gods will onely, *thou wilt say vnto me, why then is he yet displeased, who hath resisted his will?* This præoccupation had bin nothing worth, if besides Gods will, he had bin of opinion that there had bin any other cause of reprobation, as suppose sinne. For he made the obiection of his owne head, knowing himselfe and vnderstanding himselfe better then any other bodie. 3. Because he graunted the antecedent of that obiection of Gods will, Rom. 9. 19, 20. which he would neuer haue done, if it had not bin the cause of the decree of reprobation.

4 If reprobation be for this end that thereby

God might shew his power to doe with his owne what he would, and power and authoritie ouer all men, then surely the whole will of God is the impulsive cause of the decree of reprobation: but it is so: *ergo*. Roman. 9. 17, 21.

5 If the potter for no other cause makes one vessell to honour, and an other to dishonour, much more God chose vs for no other cause & reiected other, but because he would: the first is true, Ier. 18. 4, 6. Rom. 9. 21. *ergo*.

6 If the will and pleasure of God onely be the cause of hiding the mysterie of the Gospel, the also of the decree of reprobation, because this is the cause of that: but the antecedent is true, Math. 11. 25. Luk. 10. 21. *ergo*.

But the aduersaries denie this doctrine, and alleadge these reasons to the contrary.

God will not the death of a sinner, Ezek. 33. *ergo* his will is not the cause, &c.

Ans. They are put as contradictories which are not, by an homonymie in the word [*will*.] for in the Prophet it signifies *to take delight*: and *not to will*, signifies *not to delight in*. But in the question it signifies, firmly and vchangeably to decree. 2. Though it did stand for that in the Prophet, yet *not to will the death of a sinner*, and *to will the decree of reprobation*, were not contradictory: 1. because the same predicate is not affirmed and denied: for the death of a sinner, and the decree of reprobation are not all

one,

one, neither is the decree of reprobation the cause of the death of a sinner. 2. Because both wills belong not all to one thing, but to two diuerse matters. For God wills not the death of a sinner, that repenteth, but he wills the decree of reprobation of such as he doth not giue the gift of grace and of repentance vnto.

Obiect. The Prophet speakes of all and singular persons, and not of the repentant onely, because all and euery one are sinners.

Ans. The first falsitie of this obiection is this proposition, *God will not the death of any sinner at all*, whether he repent or no: therefore it is cunningly omitted, and that is cleare first by the text. For that which followes, *but that we might be turned and lue*, shewes the former speech is referred to sinners that doe conuert and repent: so that in those other he onely putteth repentants in good hope, that none might doubt that God is readie to pardon so soone as a sinner doth returne. 2. The vntuth thereof is euident by other places. For if he wil not the death of a sinner, why is it giuen to some to know the mysteries of the kingdome of heauen, and is not to other? why punished he Sodom and Gomorrah with death? why were Core, Dathan, and Abiram swallowed vp of hell? why are Cain, Saul, Doeg, Abimelec, the rich glutton, and Iudas, thrust

downe into hell torments?

Obiect. Yea but God doth earnestly and ardently wish the eternall blessing of all and euery one, as appeares by his protection most religiously and solemnly swearing and saying, *as I live, &c.*

Ans. Here is a sophisme of many questions, chaunging the state of the controuersie. For we denie not but he doth earnestly and ardently wish all mens eternall happines. For wee say, *That God offering all mens saluation, doth not dissemble, nor enuie saluation to any, but is delighted with all mens repentance and saluation, and wish no mans blindness and destruction.* And againe, *That God wills earnestly all mens saluation and health, in his owne approbation and ioy.* For he wills not nor approoues of sinne, but is highly displeased with it, nor is delighted with any mans, no not the very deuills perdition, torment, and destruction, so farre forth as it is destruction of his worke. He doth not dissemble then in bidding all repent, that they might be saved, &c. But we denie that God did decree from eternall, to adiudge no sinner at all to death.

Obiect. God preaching the same doctrine, Ezek. 18. addes this moreouer, *why should ye die ye house of Israel, because I will not the death of him that dies, saith the Lord God.* Therefore God absolutely wills not any way the death of those that die or perish.

Ans. Again he chaungeth the state of the que-

Admon.
Theustad.
de form.
Concord.
pag. 19, &
pag. 112,

question: for we deny not that it is truly said, that God doth not absolutely will the death of those that die and perish: but say with the Apostle, that death is the *stipend of sinne*. Rom. 6. 23. and with the Prophet, *that soules which sinners shall die*. Ezech. 18. 4. neither denie we that it is truly said, *that God will not the death of him that dieth*, that is, that he delighteth not in it, but this we denie, that it is truly said that the will of God is not the cause of the eternall decree of reprobation.

Object. 3. God speaks not in the foresaid place of the temporall death onely, but of eternall.

Ans. Neither doe we vnderstand it of temporall death onely, but of eternall.

Object. 4. If it be contrary to Gods nature & will for any to die a temporall death, much more it is repugnant incōparably to his bountifull will for one to be tormented with everlasting and endles paines.

An. Again the state of the question is altered: for we say not that God in his bountifull will, will haue any punished everlastingly, but this, that God iustly will that the reprobate be endlessly tormented. For this is the question: *whether the will of God bee the cause of the eternall decree of reprobation*: we say it is. The antecedent is doubtful, and may be taken 2 waies, either that God is not delighted so much as *widmās* tēporal death: or that God wil by no means the tēporal death: in the first sense we c

graunt

graunt it, but that is no question: in the second we deny it: for if by no means he would it, none should die.

Obiect. 4. If an earthly father cannot abide that his sonne should cruelly be whipped and scourged, and it would euen gripe him to the heart to see him put to death: much more truly may we say it of God, if he doth a straunge work by afflicting men with temporall punishments as he calleth it *Es. 28.* much more straunge a work is it to deliuer him vp to be punished in hell euerslastingly. Therefore this opiniō stands fast and firme inough: yet that God by his simple and absolute hate without respect of impenitencie will not by any will, the destruction or damnation of any.

Ans. 1. The state of the question is chaunged againe, because this opinion stands stable and firme to vs also, that God by his simple and absolute hate without respect of impenitencie wil not by any will the destruction or damnation of any.

2. The first part of the comparison is but particular: for I could giue some instances that should infringe it: for example T. Manlius Torquatus commaunded his sonne should be scourged to death, Iunius Brutus fate iudge him selfe to condemne his sonnes going about some treacherie, and when they were beheaded looked on, a memorable example of iustice. Turius a wealthy man banished his sonne and was commended for it through all Rome: as

Seneca

Seneca records *lib. 1. de Clem. cap. 15.* Philip king of Spaine that now is, suffered his owne sonne as a sacrifice to beheld captiue for Pius 3. sake bishop of Rome, and after that to bee murdered, as is euident by the kings owne hand to the same Pius, witnes Gitolam Catena pag. 94.

3. The reddition of the comparison is faultie for two causes. 1. ambiguous in calling the inflicting of punishment and sending affliction Gods straunge work: as if it were not gods owne work to be the iudge of the world, and shew examples in the wicked of his iustice. *Es. 38. 21.* That is called Gods straunge work and vncouth, that is rare and vnyuall, infrequent and very admirable: namely when he oppressed the Philistines and threatned to do the same to the Jewes ere they wist, without any mans art: therefore it is so called straunge that yet it is said to be Gods. Gods work to come vpon them sodenly from heauen as he serued the Philistines *2. Sam. 5. 24. 1. Cr. 14. 15.* yet a straunge work, because it was rare, strange & admirable.

2. False, because it auoucheth that it is a work farre from Gods nature, to deliuer a man ypeuerlastingly to bee tormented in hell fire: when as God saith. *Deut. 32. 35. Revenge and retribution is mine, and ver. 41. I will auenge me of mine enemies and repay it those that hate me.* And *Christ Mat. 10. 28. Rather feare him that is able to destroy the soule & body both in hell.* Was it straunge from

from Gods nature to stirre vpp Pharao to shewe his power in him, or to thrust the damned into hell torments; that is, to exercise iustice?

Rom. 11. 32. *God hath concluded all vnder vnbeleefe that he might haue mercie on all:* therefore none of those that are shutt vnder vnbeleefe, is absolutely reprobate from the mercie of God, but Gods sauing mercie is offred vnto all indifferently.

Ans. 1. The question is altered, for this should haue bin inferred: *Ergo* the will of God is not the cause of the decree of reprobation. 2. Againe they deceiue vs by a captious pluralitie of interrogatories, as if they were but one. The first whereof is false, the second true: for wee graunt that Gods sauing is offred indifferently to all; but wee denie that none of those that are shutt vpp vnder contumacie or disobedience (for so the greeke doth rather beare) is absolutely reiected, without the condition of their future naughtie works, as impelling causes; for we euicted the contrarie before. 3. This false consecrarie is but euen illfaoueredly pickt out of Pauls words. For therein the generall particle of the elect both Iewes and Gentiles is to bee vnderstood; for of them the Apostle spake, which also the article set before the generall particle doeth declare *vis vtriusque*: *God concluded those*: every one in contumacie, that hee might haue mercie on them euerie one. The meaning

ning the is this, all that are saued of the Jewes of Gentiles, are not saued any other way but by the mercie of God, whereas all of them are concluded vnder contumacie and in themselves are guiltie of eternall death. And therefore the Gentiles had no cause to dispaire of the Jewes, for whatsoeuer they were nowe they had beene as all other: and if by Gods meere mercie they had escaped out of vnbeliefe and rebellion, they should giue o-ther men leaue to haue the like fauour. In a word the Apostile shewes that God hath so ordered matters by his owne prouidence, that all should bee guiltie of rebellion and disobedience and vnder the iudgement of God, and that for this purpose, that saluati-on should proceede from his meere mercie. Therefore they aree freelic saued whosoe-uer are saued, because all are lost indifferent-ly.

Obiect. If this place is ment of the elect on-ly, it followes the elect onely are shutt vpp vn-der disobedience, & not the reprobate: which is absurd.

Ans. The connex is deceitfull because doubtful: for the place is not to bee vnder-stood of the elect onely, as if they onely were shutt vnder disobedience, but because they of whome God hath mercie to saue them be- ing none but the elect, are all shutt vpp vn-der disobedience, as well as the reprobate. This then is the Apostles meaning, that
none

none of the elect, or such as should bee saued, should attribute their saluatiō vnto their works, but altogether vnto Gods mercie. 1. Tim. 2. 4: *God would that all men should bee saued and come to the knowledg of the trueth: Ergo: his will is not the cause of the decree of reprobation.*

Ans. Here is a sophisme, making them opposites which are not: for the word *will* in the latter part of the enthymeme, signifies Gods eternall counsell, which he hath propounded with himselfe from euerlasting: but in the first part, of Pauls words, his precept, cōmandement, incitation vnto saluatiō and the knowledg of the trueth: as that, *Come vnto me all you that are wearie and laden. Mat. 11. 28. Lookē vnto me and yete shalbe saued all the ends of the earth. Es. 45. 22. with feare and trembling worke your oune saluation. Phil. 2. 12.* And indeed the whole preaching of the gospel is the inuiting of all men to saluation and the knowledg of the trueth: as Paul speaks Act. 17. 30. *The time of this ignorance God regarded not, but now hee admonisheth all men euery where to repent.* That this is the meaning of the word *will* in the Apostles speech, the text will manifest: for by what meanes hee would haue men come to the knowledg of the trueth, by the same hee would haue all men saued: for he compriseth both these vnder the same will. But God would haue all men come to the knowledg of the trueth, by bidding, inuiting, commaunding, and euen praying the

to come: therefore he would haue them saued by bidding, &c. as is cleare by the testimonies about alleadged: whereto we add this. 2. Cor. 5. 20. *We are Embassadors in Christs name, and as if God did beseech you by vs, wee praye you in Christs stead to be reconciled to God.* But it cannot be ment of Gods eternall counsell: for if it were his eternall decree that all should be saued, surely all should be saued. For the counsell of God consisteth for euer, and the thoughts of his heart enery age. Psal. 34. 11. *The Lord of boasts hath purposed and who shall frustrate him.* El. 14. 27. *My counsell shall stand and I will work all my pleasure.* El. 46. 10. But yet all men are not saued. For the gate is large & the way is large which leadeth to destruction, & many are they that enter through it. Saith our Saviour Mat. 7. 13. 2.

Arg. 4. Pet. 3. 9. *God is patient toward vs unwilling that any should perish, but that all should come to repentance:* Ergo: Gods will is not the cause of the decree of reprobation.

Ans. They are made opposites here that are not, by the same homonymie that was in the former: therefore must haue the same answer that it had before.

Arg. 5. He that hath mercie on all, & loueth all things that are, and hateth nothing of that he hath made, doubtles his will is not the cause &c. but those things are true of God: ergo: Wis. 11. 24. &c.

Ans. There is an homonymie in the words *we haue mercie, we loue, so hate:* For in the proposition

sition is ment a speciall loue and mercie, by which God as a most free Lord hath mercie on whome he will Rom. 9. 18. and an especial loue which peculiarly he extendeth to his elect, in riching them with all the benefites thereof, in which sort he loued Iacob Mat. 1. 2. Ro. 9. 13. and a speciall hate by which God (hauing chosen to saluation whome he would) passed ouer whome he would, such as hee vsed toward Esau Mat. 1. 3. Rom. 9. 13.

But in the assumption and place out of the booke of wisdom, gods generall mercie extended to all creatures that are in any miseries, and therein to al men as well vniust as iust, yherin he is prone to succour them and doth indeed preserving and nourishing all things, euen the very rauens that erie Psal. 147. 9. that is that *croke*.

The old translation hath *that call on him*, but it is not so in the hebrew: that is his owne. So likewise his generall loue &c, so God hates nothing of that he hath made so farre forth as he made it. 2. If the words be hardly vrged and vnderstood of the speciall mercie, loue, & hate, it will follow, that no man at all is reiected of God, no not for sinne, which I thinke they will not say.

Argu. 6. He that will gather all, his will is not the cause of reprobation: God would gather all Mat. 23. 37. *How often would I haue gathered thy children &c. ergo.*

Ans. 1. Vnder the name *will*, in the subject

is meant a desire and earnest labour, but in the predicate Gods counsell and purpose. 2. But be it so, that the counsell of God should be meant in the subject of the proposition, yet there should be still a fallacie of *homonymie* in the obiection, because in the assumption by *will* is meant desire and earnest labour. 3. They offend in proving the assumption, by allegation of an impertinent testimonie; because the assumption speakes of the will of God, but the saying that is brought out of Matthew is spoken of the humane will of Christ. For Christ speakes of himselfe as he is man, namely as he is the minister of circumcision, or a Prophet sent to the people of the Iewes, which Christ by his humane will desired and sought to gather together euery one that was offered vnto him, into the kingdome of God by the preaching of the word.

1 Here they vrge: 1. if Christs humane will be here meant, then was that contrarie to his will as he was God, which is the cause of the dectee of the reprobation of the Iewes. 2. The diuine will is rather to be vnderstood, by which he would gather the Iewes by the Prophets which he sent vnto them, and that continually rising earely and sending them as Ieremie speaketh, Ier. 7. 13: 11. 7. and 35. 15.

Concerning the former part of this their exception, 1. there is an elench of *non consequence*. For how could Christs humane will be contrarie to the diuine will, seeing it wholly

N 1

rested

rested in the eternall good pleasure of God, as appears by Math. 11. 25, 26. 2. If the consequent were true, God also might be thought contrarie to himselfe: for he would, that is, he desireth that all men should be saued, and yet he doth indurate whome he will. Now as touching the second part of this exceptiō, though we should graunt that the diuine will of Christ be meant, yet it followes not thereupon that his will is not the cause of the decree of reprobation: for the *homonymie* remaines still. For Christ would so gather together the Iewes, namely by inuiting them to come vnto him, that they should repent and beleue the Gospel, and so would the decree of reprobation by his eternall counsell and purpose.

2. They vrge againe. If Christ would haue the gathering together of the Iewes, and yet withall willed the decree of reprobation, then was he a dissembler, and had contrarie wills. But this is absurd. Therefore that, *Ans.* I denie the consequence. For he was no dissembler, for he willed in earnest and not dissemblingly, but they would not: neither had he contradictione wills. For in a contradiction the termes must be the same in both places, and take all one way. But when it is said, *God would the gathering together of the Iewes, and God would the eternall decree of their reprobation*, there is no contradiction at all. First, because the same predicate is not in both places: secondly, *will* is not all

alone in both subjects. In the first it signifies to desire, in the latter everlastingly to decree. Indeepe thus it were a contradictorie, God did desire to gather the Iewes. God did not desire to gather the Iewes. Gods counsell is the cause of the decree. Gods counsell is not the cause, &c.

They replie and say; yes two wills are ascribed to God, if he will all should repent, and yet wills eternally the reprobation of many, that doe not repent. I answer there is an homonymie in the word *will*. For God would haue all repent [by his commandement:] but yet would the reprobation of many by his counsel and purpose.

Obiect. Then his commaundement crosses his eternall counsell. *Ans.* No: because in that he declares what he likes and seekes hartily for, in all men, but not what he will doe in euery one: but by this he casts what he will doe in euery one. Therefore God willing and commanding repentance, shewes he is pleased in all that repent, but willing the decree of reprobation, he determines to reiect those that doe not.

7 He that promifeth saluation to all, his will is not the cause of reprobation. God doth promise so: *ergo.*

Ans. He that promifeth saluation to all, (simply without any condition of faith.) 2. God promifeth saluation, but not simply but with this condition, if they beleue, if they lay hold

on saluation by faith. For the vniuersall promise of grace belongs indeede to all, but yet to all that beleeuē onely; because promise and faith are relatiues one to an other. Now then he is simple, to vnderstand that simply that is spoken but in respect.

8 He that offers saluation to all, his will is not the cause of the decree of reprobation. God offereth to all. *Ans.* He that offers it without commandemēt of taking it by faith, but so doth not God. No maruell then if he would haue their reprobation which were not to obey this commaundement of beleefe.

9 If there be any absolute reprobation, that is, if Gods will be the sole cause of the decree of reprobation, the reprobates cannot choose but sinne: but that is false: *ergo.*

Ans. 1. The connexion is false. For reprobation is not the cause of sinne, nor yet is sinne the end of reprobation. 2. The assumption is false also. For it is not absurd to say that the reprobates cannot choose but sinne, who lie altogether in wickednes. Though no man sinnes against his will, as Cyprian saies, *lib. de bap. Chri.* Yet he sinnes necessarily, because he cannot doe otherwise, as Ieremie speakes, chap. 13. 23. *Can the Ethiope change his skinne, or the leopard his spotted? then may ye also doe good, that are accustomed to doe euill.* and our Saujour, Matth. 7. 18. *An euill tree can not beare good fruit.* and, Matth. 12. 34. *Generation of vipers, how can you speake*

speake good things beeing euill. Rom. 8. 7. The wisdom of the flesh is enmitie against God. For it is not subiect to the law of God, neither indeede can be.

Obiect. If they cannot but sinne, then they deserue to be excused. *Ans.* Nere awhir, Nay they deserue to be punished so much the more, because by how much the more necessarily they sinne, by so much the more voluntarily they doe it, seeing their will hath brought them this necessitie, and they resist and iniurie God wittingly and willingly. Therefore they cannot excuse themselues by pretending necessitie.

10 If Gods pleasure onely be the cause of the decree of reprobation, then God is a tyrant and vniust iudge, that for no cause is angrie with them that neuer offend him; but not so. *Ans.* The connex is false, because it is pluckt in by head and shoulders of that antecedent. But if Gods pleasure be the sole cause indeede of the decree of reprobation, then it follows onely that God hath highest rule and free power, to doe with his owne what he list. Which right and power whosoever deprives God of, denies him, or at least preferres himselfe before him. Seeing euery one would dispose of his owne how he list, may not a creditor of his meere good will exact his debt of one and pardon another? may not a prince take one into his house to serue him and let passe many other? now should that prince

or creditour be vniust for so doing? no. Then if a man be not vniust for dealing according to his owne minde, shall God whose iudgement is most iust? so then there is great difference betweene a tyrant that deales in all things as he list, and God that worketh all things according to the counsell of his owne will. For their list is vniust and ruled by no law; but Gods will is the rule of all iustice, so that whatsoeuer he wills is iust and equall. Neither frame we a God that is lawlesse, but he is a law to himselfe. Men neede lawes, that are subiect to lewde desires, but Gods will is not onely pure from all vice, but the chiefest rule of all perfection, and the law of all lawes.

2. The prooffe of the connex is false: arising of a false definition of the decree of reprobation, namely to be Gods wrath. But the decree of reprobation, is his eternall will, (not his wrath,) passing ouer some in electing whome he thought not good to take. Gods wrath is stirred vp by sinne, so is not his decree of reprobation: otherwise God were a tyrant and vniust, beeing angrie for nothing with them that neuer grieued him.

3. If Gods meere will be the cause, then God doth with crueltie abuse his creatures: but that is blasphemous.

Ans. It followes not. For God electing whome he will, doth not abuse, but vse most holily and iustly the reprobate to declare in them his great power and freedome, so that

even they also serue Gods glorie. Dorth a king cruelly tyrannize ouer his subjects whome he taketh not to honour and offices in his court? then if he be free from this, God much more.

Thus farre of the efficient cause of the decree of reprobation: now followes the rest.

The *matter* of eternall reprobation, is Gods ^{2. the materiall.} purpose or decree.

As the *forme* of election is the taking of some ^{3. the formal.} men out of the whole rout, to be deliuered out of the common destruction, and ordained to life euermlasting, so the forme of reprobation is the passing by of some in the generall destruction, whereinto all thorough sinne were falne.

I will set certen *theses* or positions of the endes.

1. The *ende* of reprobation is not *sinne*, as it ^{4. the finall.} is simply a transgression, that is, no man is predestinated of God to sinne. 1. Because sinne, as it is sinne or transgression, is hatefull and abominable to God. As it is sinne I say: to distinguish betwene the act and defect. For example: the crucifying of Christ as it was a grievous sinne committed of the Iewes and Gentiles, God did hate and detest it, but as it was an act or worke to satisfie Gods iustice, it liked and pleased him. 2. Because it is contrarie to Gods wisdom and goodnes, for God to ordaine any to that which is ill, as it is ill. 3. Because God could not predestinate a man

to that, which himselfe had decreed both to forbid by expresse commaundement, and in mercie to blotte out and in iustice to punish. Neither can he be the author of sinne, whereof he is a mercifull disposer and a iust reuenger, as saith *Fulgent. lib. 1. ad Monimum.*

Obiect. But Christ was deliuered vp by Judas the betraier by Gods determinate counsell, *Act. 20. 23.* and, *4. 27.* Therefore the reprobate are predestinate of God to sinne.

Ans. They inferre more then their argument will permit. For onely this can be concluded, Therefore they were predestinate to doe those actions: but not to sinne, that is, euilnes and naughtines concurring by Satans instigation and mens fault with those actions.

2 Neither is the end of reprobation the destruction of the reprobate. 1. For if sinne be not the end of reprobation, then nor their destruction which is caused by sinne. 2. If it were, God might seeme to be delighted with mens destructions: for he taketh delight in the end of all his workes.

1 *Obiect.* Saluation of the elect is the end of election, therefore destruction of the reprobate is the end of reprobation. *Ans.* It follows not, for there is not the same reason. For saluation is of God, and the destruction as it is destruction is the creatures; not of God but from himselfe. 2. God findeth a man in destruction, and doth not cast him into it: but he findeth

findeth none capable of saluation, but choseth them vnto it.

2. *Object.* God createth the wicked to the day of euill. Prov. 16. 4. *Ergo:* destruction is the ende of reprobation.

Ans. The meaning of Salomon is this, God creates not wickednes, but the wicked men: for after the fall he maketh man of that lump, that he came vnto by his fall: that is, corrupt, which thing the *harmonie* doth acknowledge in the point of originall sinne fol. 261. of the edition let out in Germanie 1580. And so God creates the wicked man for the euill day, that is, to declare his owne power by iustly punishing of him.

3. But the end of reprobation is *both Gods glory and the saluation of the elect*. It serues the glory of God two waies. 1. it maketh to the declaratiō of his free power and absolute right, to do with his owne creatures what he please. For God saith to Pharaoh, *For this very ende haue I stirred thee up to shew my power in thee, and to declare my name throughout the whole earth.* Rom. 9. 17. *Therefore willing to shew his wrath and make his power knowne, he beareth with great gentlenes the vessels of wrath* Rom. 9. 22. If earthly princes haue that authoritie, God much more.

2. It maketh to the commendation of his mercie to the elect: that is, God hath reiected some, to make knowne his great loue to vs: for his benefite which hee freelic bestoweth on some would not bee scene, but by passing by some

some, and so declaring what he might lawfully haue done to both, but the more that are reiect-
 ed; the brighter doth his grace shine vnto the
 elect. *This is the highest grade of faith* (saith Lu-
 ther) *to beleene that he is mercifull; that saueth so*
few and condemneth so many. Thus by eternal re-
 probation, is his glory aduanced, which they
 detract from him that would haue the doctrin
 of reprobation suppressed and foisted out of
 the church doores. And this is the first ende of
 reprobation.

2. The second is the saluation of the elect
 as Austine rom. 7. lib. de predest. & gratia cap. 6.
saith. Else vould haue the destruction of them that
perish to be an argument of saluation to them that are
predestinated of him vessels of mercie; and hee useth
the death of some to the life of other: for the potter
hath power ouer the clay to make of the same lump one
vessell to honour, another to dishonor.

The saluation of the elect is wrought by o-
 thers reprobation two waies. 1. for that the
 elect are stirred vp with the thought that other
 are reprobated to feare and reuerence the
 power of God in them set forth. 2. seing by
 meditation of the same they growe to more
 knowledge & feeling of the greatnes of gods
 grace to them ward, in as much as the elect do
 know that by nature they are not a whitte bet-
 ter then the reprobate, and therefore cannot
 but discern and see the excellencie of Gods
 grace to them ward: which is more euident &
 sweet vnto vs when wee thinke how it is deni-

ed vnto some, as we make not so much account
of a good thing that more haue the our selues,
as we do of that no more pertake. This may be
declared by enumeration of Gods benefites
that are temporall, both simple in themselves,
as of temporall life, riches, and honor, and in
comparison of spirituall gifts, as eternall life, e-
uerlasting riches, heavenly promotion &c. 1.
Whereby we are stirred vpto a greater loue of
God, for shewing so great loue to vs, in that
God hath not reprobated vs as well as others.
2. Againe wee are moued to abate our peac-
cocks traine and be humble, by knowledge of
our vile vnworthines, no better by nature the
the reprobate, to thinke basely of our selues, so
that if we will needs boast, wee boast onely in
the Lord that hath not reiected vs as well as o-
ther. Thou art not a reprobate, then bee humi-
ble, be not proude, boast not in thy selfe, as if
by thy desert thou deseruedst not to be so; but
boast in the Lord, that hath not made thee so
as he made Esau, Pharao, Saul, Iudas, Nero &c.
then whome thou wert not better, but like. 3.
Lastly we are moued to shew all thankfulness to
God for ever, gratefulnes to him for not re-
probating vs, patience in aduersitie thinking
it enough that we haue the grace not to bee re-
probated, studie to do good works, confidence
toward God, & hope of euermore life: which
all they shall surely haue that are not reprobats.
Thus the elect doe reap by reprobation great
fruit, which they enuie them and defraude
them

them of, that would haue this doctrine of reprobation buried or more sparingly handled in the church.

Thus much of the causes of reprobation, now follow the effects.

The effects

The effect of reprobation is not sinne: and this doth Tho. Aquinas acknowledge 1. part. 9. 23. art. 3. and is cleare by these reasons 1. because reprobation is the holy worke of God & ergo not the cause of sinne. 2. the deuill is the principall cause of sinne. 3. sinne is not gods effect, nor therefore of reprobation.

Obiect. If the reprobate cannot but sinne, then their reprobation is the cause of sinne: but it is: ergo.

Ans. I denie the consequence, for reprobation is not the cause that they can do no other but sinne, but the corrupt nature of the reprobates: who being euil trees cannot beare good fruite. Mat. 7. 18. For the verie elect themselves before regeneratiō cānot chose but sinne, but they that are borne of God sinne no more. 1. Joh. 3. 9. Therefore sinne proceeds not frō predestination: & to this doth Iustine Martyr consent in his dialogue with Trypho saying, *God is not in fault that men or angells are predestinated vniust: but euerie one is such by his owne default as hee appears to be.*

They except, why then doth he bestow the grace of election vpon the elect and not vpon the reprobate. *Ans.* with Austin in his booke de genesi. ad lit. c. 10. God could conquer the wil of e-

will men into good, seing he is omnipotent: he could so, but why doth he it not? because he would not: and why would he not? it is his owne power: for we may not bee wiser then we should.

2. The effects of reprobation are 1. a stirring vpp of the reprobate for God to shew his power and iustice in them. 2. a hiding of the misterie of saluation frō them. 3. a breeding a reuerence in the elect of Gods power and iudgements toward the reprobate.

Thus much of the effects, now followes of the subiects.

The sub-
iects

1. As all that God doth bestow eternall life vpon, are elected vnto eternall life, so contrarily all are reiectēd and excluded from it, that God will not bestow it vpon.

2. Wee may know how many are reprobate by Christs words, *few are chosen*: for if it be so, then many are reprobate: and it is not more harsh to say, many are reprobated, then to say, *many runne the broad way which leadeth to destruction*. Mat. 7. 13. seing none are reprobate but such as runne to destruction.

3. Therefore more are reprobate thē elect. 1. because more are condemned then saued: as Esay cries ouer Israel and Paul repeats it. Rom. 9. 27. *Although the number of the children of Israel were as the sand of the sea, but a remnant shall be saued*.

2. More heare the word without profite thē with profite, seing as appears Luc. 8. 15. the fourth parte of the hearers onely receive the seed

seed of the word with a good and holy hart,
and bring forth fruite by patience.

3. More are vnbeleeuers then belecuers.
Esay 53. 1. *Who hath beleened our report &c.* And
the Lord, Luc. 18. 8. *The sonne of man when he
cometh shall he finde faith in the earth?* therefore
he calleth the companie of the faithfull a little
flock. Luc. 12. 32.

4. The causes why God hath reiected more
then elected, are, 1. because he would: which
will of his none can iustly reprehend. 2. be-
cause so it was the wisest & best course: where
in euery godly man must rest. 3. The more
are reiected, the greater shewes his grace to
the elect, as his loue to the Israelites was more
apparent, in choosling it alone vnto him selfe &
refusing all other, then if he had made choise
of more. Deut. 7. 7. 4. the saluation of the e-
lect is more set forward, the more are reiected.
For the more they know are reprobated, the
greater they know and feele his loue to them:
and therefore are moued to more thankful-
nes to him, and studie to make their election
sure.

5. The number of the reprobate is so cer-
taine with God, that it can neither be increa-
sed, nor diminished, nor changed: that is nei-
ther more nor lesse can bee reprobated then
were from euerlasting. Thus farre of the sub-
iects.

1. There are three necessarie adiuncts that
ensue of Reprobation: The deprining of sa-
uing

The ad-
iuncts.

uing grace, finnes, & the punishment of sinners: that is; whoſoeuer are reprobated, 1. they are not made partakers of that grace whereby we are ſaued; namely neither of that fatherlie fauour which he extendeth to the elect, nor yet of the effects of the ſame, namely vocation according to the purpoſe of his election, faith, iuſtification, and regeneration. 2. they ſinne neceſſarily: that is, they can doe no other but ſinne; whenas being deſtitute of ſauing grace they are cuill trees that cannot beare good fruit. 3. They are ſure to abide both in this life and that to come moſt iuſtly for their finnes.

2. Concerning the vncchangeableneſſe and certaintie of reprobation: which is ſuch that as the elect cannot become reprobate: ſo the reprobate cannot become elect. And reprobation is immutable both in reſpect of God reprobating, in as much as he doth not change, make voide, nor repeale, the decree of his will ſet downe from euerlaſting: and in reſpect of men reprobated, in that hauing not receiued ſauing grace they cannot but remaine in eternall death, whereinto they voluntarie plunged themſelues: now he doeth not beſtow that ſauing grace vpon the reprobate, becauſe he is not bound to giue it, but hath mercie on whome he will.

That reprobation is immutable, I prooue it thus.

1. Becauſe God is immutable, with whom
there

there is no alteration nor shadow of turning. Iam. 2.

17. The force of the argument stands thus because reprobation is an internall and eternall action of god, which in truth differeth nothing at all from his verie essence, but onely in reason: els God should be compounded.

1. Because it is his decree, made according to his good pleasure; now all Gods decrees made according to the pleasure of his will are vnchangeable, or to speake more plainelie; because it is Gods will, and his will is immutable.

3. Because it is eternall, and whatsoever is so is vnalterable and vnchangeable.

4. It onely dependeth on his will; It cannot be hindred with any thing without God.

5. It is ioyned with his infallible prescience, and therefore vnchaungeable.

6. It is linked with Gods omnipotencie which cannot be impeached. God is omnipotent, able to execute his decree, neither can it be hindred any way.

The aduersaries to infringe this vnchaungeablenes of reprobation object.

Obiect. By this meanes, mans free will is cleane taken away, and a meere fatall necessitie is induced, which is absurd.

Ans. That doth not follow: for God by his immutable decree, doth not abolish second causes, nor ouerthrow their nature; therefore mans freewill may stand with the vnchaungeablenes of predestination. Besides necessitie of

sup-

supposition, and (as the schoolmen call it) of infallibilitie, must be distinguished from coactive necessitie, as also from fatall and Stoical necessitie.

Fate or destinie (which the Greekes call *μῆτις* of *μῆτις*, that is, *μῆτις*, to deuide or part,) the Stoicks called the yntwineable linking or order of the second causes, whereof all things are so necessarily and vnresistably ruled, that God himselfe cannot chaunge the order thereof, nor worke against it. We that are Christians knowe no such foolish fate.

Obiect. If it be immutable, God complaineth of the reprobate vniustly, and vniustly punisheth them for sinning: but this is blasphemie to say so: *ergo.*

Ans. The consequence were true if reprobation were the cause of sinne, as it is not: and therefore his complaining and punishing of them is not vniust, beeing for sinne.

Now to refute the contrarie opinion.

1 If eternall reprobation be changeable, Gods purpose is so too: which is false. For if reprobation be the purpose of God, then if reprobation be changeable, his purpose is changeable: But it is: *ergo.*

2 If it be mutable, it may be frustrated of his owne proper ende. For that which is mutable may be frustrated of his ende: but reprobation cannot possibly be put by the ende: because it is the purpose of God, which must

needs take effect.

3 If it be mutable, it is because God sees, that either he could haue better deliberated then he hath done, and taken better counsell then he hath, or els that he could not execute his first deuise: but neither of these can agree to God: for he is alwaies both most wise and most omnipotent. Thus farre of the adiuncts.

The dissen-
tances.

Some things differ from Reprobation as diuers onely from it, some as contrarie vnto it. They dissent as diuers onely, that may stand with it and be attributed to the reprobate: such as are those that are reckened vp Hebr. 6. 4. *illumination, a tast of that heavenly gift, participation of the holy Ghost: a tast of the good word of God, and the vertues of the world to come.* and Heb. 10. 26. *a receiuing of the knowledge of truth, sanctification by the blood of the covenant.* and 2. Pet. 2. 20. *flying the carnations of the world, knowledge of the Lord and Saviour Iesus Christ, knowledge of the way of righteousness.* and Luk. 8. 12. *bearing of Gods word, receiuing it with ioy, temporarie faith.*

Of which I thinke it not amisse to explaine some, least by their ambiguitie they trouble the rude and vnskilfull reader.

Illumina-
tion.

1 First *Illumination*, Hebr. 6. 4. is the same that baptisme is: which by a metonymie of the cause, of the baptisme of men of yeares that were instructed, was called illumination, whereupon *ἐκτίσθαι* is here taken for baptiza-
ti,

ri, to be baptized: as Hebr. 10. 32. and so doth the Syriack translation expound it, who makes *to be enlightened* in this place the same, that to goe into the water to be baptized. And so doth Iustin Martyr expound it, in his second apologie for the Christiansto M. Antonine the Emperour. *This washing is called illumination, because their mindes that learne these things are enlightened.* The Apostles drift shewes this exposition to be true. For he admonished such as had beene baptized, not to become apostates. Whereupon in the verse next before the second, he flatly nameth the doctrine of baptismes, by which they were enlightened, that beforetime had their vnderstanding darkned with the cloudes of ignorance. This enlightening of the vnderstanding is in the reprobate without the amendement or chaunge of their wills for the better, their vnderstanding is enlightened with knowledge of the truth, but their will remaines vnchanged, neither is it turned vnto God.

2 There is ascribed vnto them, *a tast of that belouedly gift*, that is to say, of the sweetenes of eternal life. This tast they haue by knowledge onely, and not by any sound fruition. As he that tasteth meate onely, is not fedde of the same, nor nourished by such tasting: so some reprobates haue indeede a tast of the sweetenes of eternall life which God bestoweth vpon the elect, through a smacking of know-
ledge,

ledge, but enjoy not the gift to the full fruition of the thing. Therefore the ioye tast is in a short time gone and without fruite. A. besoyed ad os 19797 and osni 202

3. More then these some reprobates have a participation of the holy Ghost, namely as much as pertaines to his operation that is common to the elect and reprobate. For that knowledge of the doctrine that bringeth salvation, which is great in some of the reprobate, and there ioy upon that knowledge arising, is wrought by the operation of the holy Ghost, but without any grace of regeneration, which the holy Ghost worketh in none but the elect, by his owne gracious action. A. besoyed ad os 19797 and osni 202

4. They have also a tast of the good words of God, and of the vertues of the life to come, that is, their receiuing of the Gospel with ioy, as is saide, of the second kinde of auditors, Luk. 8. 34, which they are as glad of as if they enjoyed the commodities of future blessednes. A. besoyed ad os 19797 and osni 202

5. And some have sanctification by the blood of the covenant, Hebr. 10. 29; which is, no interuall cleansing of their heart from sinnes such as befall the elect onely, and those that haue the gift of saving faith, but sequestering of themselves from the prophane without the Church, and a ioyning of themselves to the companie of the faithfull, by participation

icipation of baptisme, which is the sacrament of the blood of the covenant. And this is the Apostles meaning, as is evident by his scope; because he threatneth the apostates and backsliders from Christianitie after receiving of baptisme. And least any should thinke it a small matter after baptisme to slide backe from Christs Church, he doth exaggerate this sinne so, as he declareth that the Apostates that contemne and make light account of baptisme, by which they were admitted into the Church and number of the faithfull, contemne and make light account of the blood of Christ, whereby the covenant of grace was established. Besides the text shewes no lesse from the two and twentie verse to this present place. The like is said, Heb. 9. 13. *The blood of bulles and goates, and the ashes of a heifer being sprinkled upon the uncleane, is saide to sanctifie them, namely figuratiuely and in a sacrament.* To this doth Augustine agree, calling outward baptisme visible sanctification.

The opposites of eternall reprobation, are Opposites either Disparates or Contraries. Those are temporall exclusion from the Church of God for a time, Damnation, Commination of eternall death.

1. Exclusion from the Church for a time, is either of the elect before they become members of the Church by calling; or els of such as are excommunicated.

For God will haue all the elect be members

bers of the Church so soone as euer they be borne, but many times deferres their calling a long time, as he did Sergius Paulus, Dionysius Arcopagita, Damaris, Lydia the seller of purple, and many other; this their shutting out from the Church for a space, is not that euerlasting reprobation, neither were they that beleueed at Pauls preaching. Act. 13. reprobates before that. For it is saide in flat words, that they were ordained to euerlasting life.

Excommu-
nication.

Again, that same excommunication from the Church, caused of some publike scandall giuen, is not that euerlasting reprobation. For it may be that one that is elected from eternall to euerlasting life, may be excommunicated for giuing some offence, and deliuered to Satan, to the destruction of the flesh, that his spirit may be saved in that day of the Lord Iesus, as Paul speakes, 1. Cor. 5. 7.

2 Secondly, Damnation is disparate from reprobation. For 1. reprobation is from eternall, damnation in time. 2. sinne is the cause of damnation, so is it not of reprobation. It is necessarie to know this difference betweene them, for feare of confounding vnskillfully damnation and reprobation together, and least that which is said of the one be foolishly referred to the other.

3 Threatning of eternall death, differs also from reprobation.

The Con-
grat.

Election is contrarie vnto it. For when some
of

of mankinde are elect and ordained to saluation, we are necessarily to vnderstand, that other are refused and reprobate. We can not conceiue the one without the other, much lesse can one be without the other. For contraries are by nature together.

And thus hauing declared the dissentanie arguments of it, I come to the comparates, *e. Compares.* specially such as belong to the equalitie or inequalitytie of reprobation and election.

Reprobation is equall to election, 1. in the *Partie.* efficient causes. For God is author of both, Gods good pleasure or freewill is the motiue cause of both.

2 In the matter. For both is the decree of God.

3 In the endes: for both are for the glorie of God and saluation of the elect.

4 In the cōmon subiect, which is mankind, in asmuch as it was to be corrupted & thrown into eternall death by their owne default. As then election is the decree of deliuering such as are giuen to Christ by mercie out of the common destruction: so Reprobation is the decree to leaue such as are not giuen to Christ in that common destruction by iustice. Therefore as election founde not men worthie but made them so, so reprobation *cast none* into eternall death, but by iust iudgement leaues them that are plunged into it by their owne sinne and fault in it. For as God decreed not to choose any that was iust alreadie, but the

sinner to be made iust by grace, so likewise he did not decree to reprobate the iust, but the sinner to be iustly condemned for sinne.

5 In the adiuncts both were from eternall: both are firme and immutable: both not to be altered, whether you respect Gods counsell, or the persons themselves elected or reprobated. So that neither the counsell of God can possibly be made frustrate, nor the elect become reprobates, nor the reprobates elect.

3 Disparitie

The inequalitye or vnlikelines of reprobation and election, appeares in these.

1 In the forme. For as election is a decree of pitying and deliuering out of the vniuersall ruine, and taking into saluation: so reprobation is a decree of not pitying but relinquishing in the common wait, and of not vouchsafing of saluation.

2 In the effects. For inward calling, faith, iustification, glorification, good workes, and eternall saluation, are the effects of election: but debarring from the grace of inward calling, and faith, and iustification, glorification, good workes, and the blessing of saluation, and finnes, and the punishments of the same, are not the effects of reprobation.

3 In the proper subjects. For election is of such as shall be saued, reprobation of them that are to be condemned.

4 In the ensuing adiuncts. For though sinne
be

bee not the cause of reprobation, yet it is of damnation: for no man is condemned but for sinne: but the good works of the godly, as they are not the cause of election so neither of saluation, but onely the way that God hath prepared for the godly to walk in. Eph. 2. 10. *We are his workmanship framed in Christ Iesus to good works, which God hath prepared that we should walke in them*: Nowe as the way is not the cause of the mark, so are not good works the cause of saluation.

Having thus laid forth the Cōparates, now come I to the Coniugate.

Of the misterie of Reprobation they that are to be condemned are called reprobats: of whome these positions following must be observed.

1. The reprobates are reprobated of God according to his good pleasure, and free, holily, and iust will: because *God doth all things of the counsell of his owne will*. Eph. 1. 11. so saith a certaine Prophet to Amazia king of Iudah 2. Cr. 25. 16. *I know god hath entred into a determination to destroy thee*.

2. They giue themselves to do euill, as Elias saies to Achab. 1. King. 22. 20. *I haue giuen thy selfe to work that which is euill in the eyes of the Lord*. They sinne, or set their minde to sinne as Iohn speaketh. 1. Ioh. 3.

3. They are rebellious and stiffnecked. Ro. 10. 21. *Esay 65. 2.*

4. They are raised vp for this end that gods power

power might bee shewen in them. Rom. 9.
17.

5. They are made of God against the euill day. Pr. 16. 4. But the question is what the meaning of this place may be. The aduersaries of the trueth saouch, that it cannot be collected out of this place, *that the reprobates are created against the euill day*: and they make the wicked against the euill day, to be, to reduce him to be justly and worthily punished for his former wickednes: if this be not to deprave the sence of the scripture, I know not what is: The hebrew goes thus.

Colpagnal Jehoua lamanguanchu vegam reshbang leion ragnab: which words cannot possibly be otherwise translated but thus: *The Lord hath made or wrought all things for his owne selfe, the wicked man also to the day of euill*. In these words Salomon treateth of the principall end of Creation, which he affirmeth to be God himselfe, or which is all one, Gods glorie. For (*for himselfe*) is the same that (*for his glorie*): therefore God made all things for himselfe: this sentence he doth illustrate, by a particularexample, adding (*namely he made*) *the wicked also to the day of euill*: for every body sees that word must be vnderstood indifferently in both places. What peeuishnes is it then to seuer that which the spirit of God hath ioyned, and to foist into the Bible that, that is not there? What audaciousnes is it to say that *to make the wicked to the euill day*, is to draw him back to punishment: but the
vab

*Aug. tom. 7.
lib. 2. de nup.
& concup.
6. 17.*

He doth so
create the
euill as he
feedeth and
nourisheth
the euill.

verb *pagnat* is spoken of both : of the wicked and all other creatures or works of God: therefore is God made all things, all one, with this, *God drew back all his works*: well thus stands the case: looke in what sence God is said to haue made all things, in the same he is vnderstood to haue made the wicked man: but he made all things by creating : therefore he made the wicked man by creating.

Now he speaketh of the continuance of the creation of man, as he is after the fall. God had made the first man, pure, holy, godly, but after the fall such, as he is, of the masse whereof hee made him : that is, corrupt of a corrupt lump, and by nature the child of wrath : for none are borne holy, but al are borne wicked. Now the elect by Gods free bountie are made godly of vngodly, whereas the reprobate remaine vngodly. Now then whereas God createth man such, that is, wicked, it is a most iust punishmēt, like as in creating him at first holy it was his gracious bountie : God createth the wicked man but not wickednes.

6. They are set for this to stumble at the preaching of the gospel. 1. Pet. 2. 8.

1. These words two sophisters at this day do corrupt and falsifie. One of them saith that the reprobates also are placed, on Christ the corner stone, being so in Luthers germane translation, but this is farre from Peters words, who speaking of the disobedient, to whome Christ is a stumbling block, writeth that *they*

are set to this *is* : he doth not say they are placed vpon Christ: neither wil the text abide this falsifying: for the article *is* of the neuter gender and to be set after: therefore can not be referred vnto Christ: beside that, no nounce of the neuter gender that is vnderstood of Christ can goe before: for *is* is either the masculine or feminine gender.

2. The 2. sophister saith that those words (which also they were set) are so to be vnderstood, as if it had bin said, They beleeue not the word of the gospel, whereunto notwithstanding they were called in times past by the prophets, and placed for this by the gracious will of god: that that word should first be preached to the: but this sence is rugg in by the eares, & not collected out of the words, being repugnant thereunto, which goe thus. v. 7. 8. *To you then it is an honour that beleeue but to the disobedient, the same stone which the builders refused, is made the head of the corner, and a stone to stumble at, and a rock of offence: namely to such as stumble at the word being disobedient, to which they were also set.* These words will not beare that construction for that (to which) cannot bee referred to the word *is* that goes before, because (*is*) is the neuter gender, *is* for the masculine. This caueling companion shall not teach vs a new grammer, that (*is*) should be the masculine gender, or haue any reference to *is*: which must of necessity bee, if his exposition should goe for current. But I will declare their true meaning which

which is this.

Peter exhorreth those that beleue, that leading a holy life, they would be edified more & more, as it were living stones in Christ Iesus. Now that the faithfull must be edified in Iesus Christ, he proueth thus: because he is that stone which God hath laid in Sion in the bottome of the corner, in which stone whosoever beleueth shall not be ashamed. Out of this promise made to the beleuers, Peter drawes this consequence: *Therefore to you is an honor that beleue: that he doth amplify by what that is vnlke. But to the disobedient he is a stumbling block and a rock of offence.* How that is, he shewes in the next wordes, saying that they stumble at the worde. Nowe least any might thinke that is by meere chance, the Apostle saith moreouer, *that they are set for this purpose; namely to stumble at the word preached.* So then there are three thinges in this speech that may breede any doubt, First to what the disobedient were set, secondly by whome, thirdly what that is, *they were set.*

1. Farthe first, they were set to this, that they might stumble at the preaching of the gospel of Christ, and that by the iust iudgement of God, by this meanes punishing the finnes of the disobedient with finnes. This construction the syntaxe must needs haue to referre the neuter relative to the whole oration next before going, seing there is no word of the

neut ex

newt gender before to referre it to : if it bee not absurd that Christ is set for a downfall for many, no more is it, that many should be set for this to stumble at the preaching and so fall.

They were set for this of god, as a iust iudge, by that meanes reuenging the sinnes of the rebellious and stubburne Scribes and Pharisees, and punishing them with sinnes. For all sinne is eithers a prooffe and declaration of mans frailty, as was the transgression of our fore-fathers (whome God suffered to fall to manifest and make prooffe of the greatnes of mans weaknes, & how litle available euen the most innocent man of all other is ; vnlesse he be vpheld by Gods special grace) or els a iust chastisement, as are most of the sinnes of the holy, or els a punishment of former sinnes, or the merite of greater sinnes and punishments, as are all the sinnes of the reprobats.

Therefore they are not placed to this of themselves: and it is not more absurd that the disobedient are placed to this of God, to stumble at the preaching of the gospell ; then for Christ to be set of God in Sion a stone to stumble at, a rock of offence, or that the ministers of the gospell should be a good saueur vnto god at the very time that they are a saueur of death vnto death.

3. *They were put.* is the same that they were ordained, appointed, and by consequence stirred vp and framed as Paul speakes Rom. 9. 17.

and

and 22. whereupon this also doth ensue that necessitie to sinne, is laid as a iust iudgement vpon the vnregenerate.

7. *They are vessels of wrath made to dishonor & framed to destruction.* Rom. 9. 21. 22. Now here ariseth a great doubt, who did make & frame them so, God, or the deuill, or theselues. Some cauilling sophisters say themselves: some saye the deuill: both these do rake the heresie of the Maniches out of hell. But the orthodoxall writers say, God. August. rom. 9. lib. 1. ad simplic. quest. 2. Behold he hateth Esau, which vessel himself did make to dishonor.

And a little after: *In that of the number of the vngodly whome he doth not iustifie, he maketh vessels to dishonor, he doth not hate this in whom he maketh, for in as much as they are wicked they are abominable, but in as much as they are made vessels, they are made for some vse, that by their appointed punishments the vessels that are made to honor might take some profite: therefore God doth not hate them, neither so farre forth as they are men: nor yet as they are vessels: that is to say, neither that which he maketh in them by creation, nor that he maketh in them by ordination: for he hates nothing of that he made. But yet in as much as he maketh them vessels of destruction, he maketh them for this vse, to correct other: for he hateth the wickednes in them, which he made not: for as a iudge hateth the fault in a man, but doth not hate that he is set to the mines. For that the therse doth, this the iudge doth: so God in making of the corruption of the wicked vessels of destruction doth*

we have thus bee doth himselfe: that is, the worke of
his own ordination: So againe rom. 7. lib. 2. de
nupt. & concup. ad Valer. cap. 3. God is for the maker
of them that we borne, that all of one goe into conde-
nation; whose deliverer he is by regeneration: for he is
termed a potter, of the same lump making our vessell
to honor according to his mercie; another to disho-
nor according to his iudgement: And in the same booke
exp. 15. potter doth take the clay.

God by his owne goodnes made men, the first will be
out sinne, and therest vnder sinne for the vses of his
owne profound counsells: for as be knew not what to
doe with the euilnes of the deuill himselfe, & what-
sooner be doth to iust and good, though be of whome be
doth is downe fast and naught; neither refused ther-
efore to make vns, because he knew he would be euill;
so of the whole stock of mankind, though no man is
borne without the contagion of sinne, he worketh good
vpon some, making some as it were vessels of
mercy, whom he seuereth from those that are vessels
of wrath by grace, other as it were vessels of wrath, to
make knowne the riches of his glorie vpon the vessels
of mercy. Now let this fellow goe, and dispute against
the Apostle whose sentence this is, nay against the pot-
ter himselfe, whome the Apostle forbids to answer
saying, O man who art thou, that makeest answer to
God? doth he not say say to him that made it, why hast
thou made me thus? hath not the potter pouer ouer
the clay to make of the same lump, one vessel to honor,
another to dishonor? doth he then denie that the ves-
sels of wrath are vnder the deuill? or because they are
vnder the deuill, doth any other make them thus bee,

that

that makes the vessels of mercy or of any other stuffe,
but of the same lump.

Againe rom. 2. Epif. 105. ad Sixtum. pag. 301.

But if there be vessels of wrath, which were made
to destruction, which is giuen them of due, let them
thanke themselves: because they are made of the
same lump, which God did iustly & wrathfully condemn
for one mans finnes sake wherein all had sinned.

8 They are of old ordained to this condemnation.
Iud. ver. 4. VVrangers say, this is the mea-
ning of these words, of whom it was long
agoe written and fore-told in the bookes of
the Prophets, that at their time they should
creepe in and molest the church of God, and
in the ende come to euerslasting perdition.
But it is plaine that they delude the Apostles
words: For he saith not, of whom it was
written, but, which (that is men) were before
described. For I praye you what manner of
speech is this, of certaine men it is forewrit-
ten and prophesied to this destruction. The
true and naturall sence of these words is this.
Those wicked men are long since ordained,
and appointed to this condemnation: of
whome are they ordained and appointed?
of God: howe? by his eternall counsell
and decree. And he whosoever he is, that re-
prehends this doctrine, as absurd, reprehends
Gods iustice and power as absurd: For in
that God reiecteth manie, maketh the wicked
man against the daye of euill, sets the re-
probate for this, to stumble at the preaching

of the Gospel, makes them to dishonour, frames them for destruction, it is the iust worke of Gods iudgement, which we must not lesse holily and faithfully maintaine, then the work of his mercie.

Againe, we must so maintaine Gods mercie, as that we ouerturne not nor darken his iustice. He that can take it let him take it, he that cannot, let him leave it to such as can: and neuer let him finde fault with that he hath not learned, nor speake ill of that he doth not vnderstand. As all men haue not faith, so haue not all men the knowledge of the mysteries of faith.

9 The mysteries of the kingdome of heauen are hid from them. Math. 13. 35.

10 They are hated of God. Mal. 1. 3. Ro. 9. 13

11 Christ is placed to them for a fall. Luk. 2. 34.

12 The preachers of the Gospel are to the the saour of death to death. 2. Cor. 2. 16.

13 They are hardened of God according to his will. Rom. 9. 17.

14 God giueth them the spirit of slumber, eies not to see and eares not to heare, Esa. 29. 10. and 6. 9.

15 They are cursed for euer. Math. 25. 41.

16 They are not of God. Ioh. 6. 47.

17 They are not written in the booke of life. Apoc. 17. 8.

18 It is not giuen to them to know the mysteries of the kingdome of heauen. Mat. 13. 11.

19 They

19 They beleeue not, Ioh. 12. 39. because they are not of Christs sheepe, Ioh. 10. 26.

20 They cannot beleeue, because god hath blinded their eyes. Ioh. 12. 39.

21 They are not healed, that is, obtaine not remission of sinnes, Math. 13. 15. Mark. 4. 12.

22 They obtaine not righteousnes & life, but waxe hard, Rom. 11. 7.

23 They are not regenerated, first because they are not made righteous: for denying of the cause makes the effect be denied; they that are not iustified before God are not regenerated, because regeneration is the inseparable effect of iustification. Secondly, because God hath giuen them the spirit of slumber, eyes that cannot see, eares that cannot heare. Rom. 11. 8.

24 They are not conuerted. Math. 13. 11. Mark. 4. 12.

25 They cannot receiue the spirit of truth, because they neither see nor know it. Ioh. 14.

26 Christ reckoneth them not as his. Mat. 7. 25. *I know you not.*

27 He doth not pray to the father for the. Ioh. 17. 9.

Now remaine examples of them, which Examples are so many, as damned persons. For none is condemned, but he is reprobated from euertasting: as, Cain, Esau, Saul, Achitophel, Iudas Iscariot, Simon Magus, Caligula, Nero, Helio-gabalus, &c.

And thus through the assistance of God I

haue brought this doctrine of Predestination to an ende. The Lord graunt by the same assistance of his grace, that it may serue for the setting forth of his glorie, and edifying of his Church.

Nowe because Augustine assoyles many doubts which arise in the secret of Predestination in *Tom. 4. lib. 1. ad Simplic.* in his answer to the second question, I haue thought good to set downe the whole answer in this place. His words are these: But now I iudge it high time to proccede to the other question, which in these wordes you haue layde downe, of that that is written, *Rom. 9. 11. Neither he onely felt this, but also Rebecca when shee had conceived by one, euen by her father Isack. For ere the children were borne, and when they had done neither good nor ill, &c.* to the nine and twentie verse, *Except the Lord of hostes had left vs a seede, &c. we had bene as the citie of Gomorrah.* The whole discourse beeing debared, would be something more intricate. But I shall not be able to explaine these things rightly vnto you, as I know you looke for at my handes, vnlesse you become an humble suter to God for me, by whose helpe beeing made something more confident, I willingly come to the point. And first I meane to betake my selfe to the full intent, and scope of the Apostle, quite through the epistle, which I will chiefly respect. And that intent, I take it to be this; That no man boast

him

him of his good deeds; as the Iſraelites did, because they had bene obedient vnto the law which was giuen them; the cup on challenging wholly vnto themselves the grace of the Gospel of God; as due to them by desert; and denying that it was to be offered to the Gentiles; who were altogether vnworthie of it; ynesse they would receive the sacraments of the lawes. The which doubt, is cleared in the Acts of the Apostles. For they vnderstoode not; that euen for this cause; because it is the grace of the Gospel; therefore it is not due to workes. Otherwise this grace should now be no grace at all. And this is in many places testified by faith, preferring grace before workes, not that it might thereby cleaue & extinguish workes; but that it might shew how workes doe not goe before grace, but rather followe it; and that no man therefore ought to thinke, that he hath receiued grace, because he hath wrought well; but rather that he could not possibly haue wrought thus wel, ynesse he had first receiued grace by faith. Now a man beginneth then to receiue grace, when being stirred to faith, in or by some earthly admonition, he beginneth to beleeue in God. But it concerneth vs to know at what time, or celebration of the sacraments, a more full and euident grace is infused into vs. For euen those which haue not bene instructed, doe not beleeue, or else Cornelius did not, when by

his giuing of almes, and making of prayers, he seemed worthie to haue an Angel sent vnto him. But, had he not first beleueed, he would neuer haue wrought such thinges. Neither would he euer haue beleueed, vnlesse he had bin called; either by the secret admonitions of his minde, and spirit; or else by the more manifest warnings through the senses and parts of his bodie. But some haue onely so much grace of faith, as that they can not attaine vnto the kingdome of heauen thereby; as those which are newly taught, and as Cornelius before he was made a member of the Church, by the participatiō of the sacraments. Now contrariwise, this grace of faith is so great in others, that they be euen now reputed members of Christ and of the Church of God. *For the temple of the Lord, saith the Apostle, is holy, which you are.* And this is the Lords owne saying, *Vnlesse a man be borne of water and the holy Ghost, he can not enter into the kingdome of heauen.* There are then certaine beginnings of faith, much like vnto conceptions, yet notwithstanding we must not onely be conceived, but also borne; that we may fully enioy everlasting life. Neither is any thing of all these, without the grace of the great mercie of God; because if there be any good workes, they follow this grace; as we saide before, and can in no wise be before it. Which thing the Apostle beeing very desirous to perswade vs, because, as he mentioneth in *an other place*

it is not from vs, but it is the gift of God, not by reason of our workes, least peradventure any man should extoll himselfe, he spake of them which were not yet borne. For no man could say that Iacob being now vnborne did moue God by his workes to speake of him. And the elder shall serue the younger. Therefore, saith he, not onely Isaac was promised, when it was saide, About this time I will come and Sara shall haue a sonne, who by no meanes may be thought to haue deserved at Gods handes by his workes, to be thus promised before his birth, and that the seede of Abraham should be called in Isaac. That is to say, That those should belong to the companie of the Saints, which is in Christ, who knewe them-selues to be the sonnes of promise, not waxing proude vpon any of their owne deserts, but imputing it wholly to the grace of vocation, that they were made fellow heires with Christ. For when they were promised onely, it could not be that they as yet deserue any thing, before they themselves had any being. But Rebecca also having brought forth after one copulation with our father Isaac, uttereth this saying very circumspedly. After one copulation. For shee conceived a couple, least peradventure, it might be attributed to the fathers deserts, if some man should speake on this manner; The sonne is thus, or thus, because at the very same instant that he

was placed into the wombe of the mother, the father was thus, or thus affected: or because the mother was thus affected when she conceived him. For both Isaac begot them both at one time, and Rebecca at the same time conceived them both. To commend this thing vnto vs, shee speaketh thus, By one copulation. That shee might neither issue any place here for the Astrologian, or rather to that kinde of soothsaier, who by the naturitie is wont to conjecture of the conditions, and fortune of those which are borne. For they haue nothing to alleadge for themselves, why at the same conception, likewise at the same moment, the constitution of the heauens, and planets nothing differing, when euery thing did so ioyntly agree, there was such great difference betwixt that couple, And they may easily perceiue, if they please, that those their answers which they sell to poore distressed wretches, proceede not from any art, or skill they haue, but onely from a casual kinde of suspicion. But to leaue all things not pertinent to our matter. These things are rehearsed to break the netk of their pride, who are so vnthankfull for the grace of God, and dare boast of their owne deserts. For when they were yet vnborne, and had done neither good nor euill, not for their works, but in regard of him who called them, it was saide vnto him, that the elder shall serue the younger. This grace therefore is his

his who calleth, & consequently good works
are his who receiveth this grace; yet not so as
that they were the bringers forth of grace, but
rather themselves were brought forth by
grace: euen as the fire doth not heate other
things that it selfe may be hotte, but because
it selfe is hotte, nor the wheele doth therefore
runne smoothly that it may be round, but be-
cause it is round: so no man doth therefore
effect good workes, that he may hereafter re-
ceiue grace, but because he hath already re-
ceiued it. For how can he liue righteously who
hath not beene iustified, or he holily, who hath
not beene sanctified, or he at all liue, who hath
not had life ministred vnto him? Now grace
doth iustifie, that he which is iustified may
liue righteously. Grace therefore is first, and
then follow good workes, as he saith in an o-
ther place. But to him which worketh there is
a reward ascribed, not according to grace,
but according to debt: As that immortalitie
after good workes, yet if it be required as
due, as the same Apostle saith, I haue fought
a good fight, I haue runne my race, and
kept my faith, and nowe there remains a
crowne of iustice for me, which the Lord
being a iust and vpriight iudge shall render
vnto me in that day. For happily because he
saide, he shall render, it is now vpon debt.
But when he ascending lead captiuitie cap-
tine, he did not render, but bestowed
gifts vpon men. For whereupon I pray you
should

should the Apostle presume, that it was restor-
 to him as dew, vnlesse he had before receiued
 grace which was not dew, whereby being ius-
 tified, he fought a good fight? For he was a
 blasphemor, and a persecutor, and a doer of
 wrong; but he obtained mercie, as himselfe re-
 sifieth; beleeuing verely in him, who iustificth
 not the godly, but the vngodly, that by iustifi-
 ing him he may make him godly: not in regard
 of their works, saith he, but in regard of him
 which calleth, it is said vnto him, that the elder
 shall serue the younger. Hither tendeth that
 which he saith, for whē they were yet vnborne,
 and had done nothing, either good or euill,
 that it might be said, not for their works, but
 in regard of him that calleth: whereupon it
 cometh to my minde to enquire, wherefore
 he said, that Gods purpose might remaine, ac-
 cording to his election. For how may that be
 called, not onely a iust election, but so much
 as a bare election, where there is no difference?
 For if Iacob, vnborne as yet, & hauing wrought
 nothing, was not chose for any desert of his,
 neither could he be chosen at all, there being
 no difference whereby he might be chosen, A-
 gaine if Esau was disliked without any desert,
 because he was as yet vnborne & had wrought
 nothing: when it was said, and the elder shall
 serue the younger: how can his reproofe bee
 thought iust? with what discretion therefore, or
 with what proportion of equitie, do we vnder-
 stand that which followeth, I haue loued Iacob,
 but

but hated Esau? which thing is set downe in a Prophet, who was long after their birth and interring. But yet that sentence should seeme to haue beene spoken whereby it is said, and the elder shal serue the younger, before they were borne or had yet wrought any thing: Wherehence therefore is this election, or what manner of election may it bee thought to bee, if these two being yet vnborne, and cleane yoide of works, there were no quantitie of desert? or wil you say that their natures & essences did some thing differ? who can euer gather this by one father, one mother, one copulation, one maker? Or did the same maker, as he brought forth diuers kindes of liuing creatures and mates, out of the same earth: so out of the same marriage of man and woman raise a diuers issue which he might partly affect, and partly hate? There was no election therefore, before there was that which might be elected. For if Iacob were made good to the intent that hee might please, how did hee so please before hee was, that he might be made good? Therefore he was not chosen that he might be made good, but being now made good he might verie well be chosen. What therefore according to election, because God foreseeing all things, had also a foresight into Iacobs future faith being yet vnborne? That although euery man do not deserue to be iustified by his works, since he is not able to worke: but being iustified, yet because God doth iustifie the nations by faith, and no
man

man beleeueth but of a scowil, God foreseeing the future will to beleene, chose him before he was borne, vpon the foresight wherby he iustified him. If the electiō be through the meanes of this foresight, and God did foresee the faith of Iacob, what prooffe cā you bring for it, whē as hee chose him not nowe in regard of his works? But because neither of them was yet borne, nor had done good or euill, hitherto likewise neither of the had beleueed. But as by reaso of this foreknowledge he had an insight into his future beliefe, so by the same he might assure himselfe of his works which were to ensue. That as he is said to be chosen for the after faith, which God was priuie to before hand, so some other bodie may affirme, that he was rather chosen for those works of his which were to come, whereof notwithstanding God had a certaine foresight. Whereuppon therefore the Apostle sheweth, that it was not spoken by reason of their works, And the elder shall serue the younger; but because they were not yet borne, it was not onely not spoken in regard of their works, but even without any respect of their faith also, because before their birth, they had no iorre at all of either of them. He would not therefore haue vs vnderstand that by this foreknowledge there was choise made of the younger, that the elder should serue him; for being desirous to shew that works were not the cause of this election, he did add this vpon set purpose saying, for when they were yet vnborn, & had

had done neither good nor euill. Otherwise might it haue bin objected to him: yea but god did now know whatsoeuer he was to do hereafter. Wherefore, may it be demaunded, where hence did this election spring? because certainly it could in no wise arise from works, which in these yet not borne, were none at all, nor from faith which was euen as little to be seene in the as the other. Shall we say that there could be no election, so long as there appeared no difference either of faith, or works, or any deserts at all in the wombe of the mother? But it is said, that the decree of god might remain according to the election, & we therefore demaund because it is said, vnlesse peraduenture we must make this distinction vppon the sentence, that we do not vnderstand it to be spoken: not in regard of the works, but in regard of him which calleth, where it is said, And the elder shal serue the younger, that the decree of God might remaine according to election; but thus rather, that no election at all being here vnderstood, we should receiue this as an example of those who were neither yet borne, nor had wrought any thing at all. For whilst they were yet vnborne, & had done nothing, either good or euil, that the decree of God might remaine according to electiō: that is to say, and had done neither good nor ill, in so much that for the verie actiō there might be some choise made of him who had done wel. Since therefore there was no choise of the wel doer, according to which the
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decree of god might remaine, not in regard of works, but of him which calleth: that is to say, of him which by calling the vngodly to faith through grace, doth iustifie him, it is said, & because the elder shal serue the youger. Therefore the decree of god doth not remaine according to electiō, but electiō by the decree: which is in effect as much as one should say, the decree of gods iustificatiō doth not therfore remaine, because God hath found any good works in mē which he may choose. but because that doth remaine that he may iustifie those which beleue therefore hath he found out works, which hee may choose for the kingdome of heauen. For were there no election, what elect could there be? or how might it be well said, who stood accuser against the elect of God? yet election goeth not before iustification, but iustification before election. For, what should any be elected, vnlesse there were some difference betwene him and the reiected person? Whereupon I know not what to make of the saying, because God hath chosen vs before the foundation of the world, vnlesse I should thinke that here is vnderstood foreknowledge. But whereas he saith in this place, It was said vnto him not in regard of workes, but of him who calleth, because the elder shal serue the yōger, he wold haue the place thus interpreted, not by choise of merits, which shew themselves after the iustification of grace, but by the infinitenes of Gods rewards, least some man should boast himselfe

himselfe of his works. For we are saued by the grace of God: And this proceedeth not from workes, but it is the benefite of God; not from works least some man peradventure should be puffed vp. Now there ariseth a doubt by the way, whether faith merit a mans iustification, or it be rather to be thought that the deserts of faith, do not go before the mercie of God, but the faith is rather to bee accounted amongst the gifts of grace. Because euen in this place, when he had said, not by workes: he doth not presently inferre, but by reason of faith it was said vnto him, because the elder shall serue the younger, but this is it which he addeth immediately, but for his sake which calleth. For no man beleeneth, vnlesse he be called: Nowe the mercifull God calleth, giuing thus much to no merits of faith, because they rather follow vocation then goe before it: for how shall they beleue him whome they haue not seene? and how shall they heare vnlesse some man telerth them? If therefore in calling, the mercie of god go not before, neither without doubt can a mā beleue, that hereby he may begin to be iustified, and receiue power to do well: Grace then is before all desert. For Christ died for the wicked. Wherefore it was giuen to the younger that the elder should serue him, not for any deserts of his owne, but in regard of him who calleth, and that should bee imputed to the calling of God, & not to Jacobs works where it is written, I haue loued Iacob. But what was
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the reason that Esau serued his younger brother, and that it was thus written of him, but Esau haue I hated? what euill had he committed whereby he deserued this, being yet vnborne and hauing done neither good nor euill when this was spoken of him, and the elder shall serue the younger? Or will you say, that as that was spoken of Jacob for no good thing done on his part: so this is also said of Esau for no badd deed of his that he was hated? For if because God foreknew his bad works which he was to performe hereafter, he was therefore predestinated to serue his younger brother, by the same reason was Jacob predestinated also to be serued by his elder brother, because God foresaw his future good works: And then it is verie false which he saith, not by works. If then it bee true, that there was not such force of works, and he proues that after this māner, because this was spoken of those which were yet vnborne, and had wrought nothing, & likewise if faith be of as little moment, which they were euen as much naked of before their birth, how could Esau deserue to be hated, being as yet vnborne? For without all question God made those things which he loued. And there is another place of scripture which will condemne vs of great absurditie, if we say he made those things which he hated, for nether wouldst thou haue ordained any thing that thou hatest, neither hast thou hated any of these things which thou hast ordained. For vpon what desert was
the

the sunne made to be the sunne, or in what thing had the moone offended that it was made so much inferiour to the sunne, or what had it deserued whie by the crexion thereof it should so much exceede the other starres in brightnes? But all these things beeing good were fenerally made in their kinde. For God would not say I haue loued the sunne and hated the moone, or I haue loued the moone, and hated the other starres, as he saide I haue loued Iacob, but Esau haue I hated. But God loued all those things, notwithstanding their difference in excellencie, because he saw that they were good, when they were ordained at his word: but there was no shew of iustice, that without some merit of iniustice, he should haue hated Esau. VVhich beeing graunted, it wil necessarily follow, that Iacob was also loued for some merit of righteousness. And if this be true, that is most false, to say, he was not loued for his works. Or will you say it was for the vprightnes of his faith. I pray you what haue gained by this, since they beeing yet vnborne, could not possibly haue any vprightnes of faith? The Apostle very well perceined therefore, what might arise out of these words to the minde of the hearer and reader, and for this cause immediatly added this which followeth, VVhat shall we say? Is there any vnrighteousnes with God? god forbid. And teaching that it cannot be so: For, saith he, he telleth Moses thus: I will take compassion on

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him,

him, of whome I will haue compassion, and shew mercie to him, of whome I wil haue mercie. By which words whether hath he released vs of our former doubts thinke you, or rather increased the same? For herein consists the very head of all our doubts; If he takes compassion on him, of whome he hath compassion, and shew mercie to him of whome he hath mercie, why did not Esau finde this mercie, that as Iacob, so he might also therby be made good. VVas this the cause why it was said, I will haue compassion on him of whome I will haue compassion, and will shew mercie to him of whom I will haue mercie, because whomsoever God of his mercie calleth, him also of his mercie he causeth to beleue: and whome of his mercie he causeth to beleue, to him also he will shew mercie, that is, he will make him merciful, that thereupon he may worke well? VVhereby we are admonished, that a man ought not to boast and puffe vp himselfe with the bare workes of mercie, as though by them as by his own workes he hath wooen God vnto him, since he receiued mercie it selfe through his meanes, who will take compassion on him, of whome he will haue compassion. But if any man will bragge that he hath deserued it by beleeuing, let him know that he was the ground of this beleefe, who by the inspiration of faith, taketh compassion vpon him of whome he will take compassion, that yet he might impart vocation to the vnbeleuer. For there is now some difference

rence betwixt the faithfull and the wicked. For
 faith he, what hast thou that thou hast not re-
 ceived? and hauing receiued it, why shouldest
 thou bragge as if thou hadst not receiued it?
 Indeepe this is well, but why was Esau abrid-
 ged of this mercie, that so he might not be cal-
 led, and haue faith inspired into him beeing
 called, and by this faith be made mercifull, that
 thereby he might doe good workes? or was it
 because he himselfe refused it? why then if Ia-
 cob did therefore beleue because himselfe
 would, God bestowed not this faith vpon
 him, but himselfe by his willingnes gained it
 to himselfe, and so he had something which he
 did not receiue. Or doth God worke faith in
 men by calling them, because no man can be-
 leue vnlesse he be willing, nor any man be wil-
 ling except he be called, nor no man by his
 owne power worke his owne calling? because
 howsoeuer a man can not possibly beleue a-
 gainst his will, yet without vocation he can in
 no wise beleue. For how shall they beleue
 him whome they haue not heard? or how shall
 they heare vnlesse it be preached vnto them?
 Therefore no man beleueth but he that is cal-
 led, nor doth euery one which is called be-
 leue. For many are called, but few are chosen.
 Also whosoever haue not contemned the
 caller, but followed him by beleeve, without
 doubt they haue beleued willingly. But what
 followes? Therefore it is the power neither of
 him that willeth, nor yet of him which haste-

neth, but of God onely which taketh compassion. Or because vve cannot so much as vwill vnlesse vve be called, and our vwill is of no force to performe vvithout Gods assistance. VVe must therefore both be vvilling and also speedie. For that vvas not spoken in vaine, and in earth the peace of good vwill vnto men, and so runne, that you may take hold of. Yet it is in the povver neither of him that vvilleth, nor him that runneth, but onely of God vvho taketh compassion, that we may attain vnto that vvchich vve desire, and come thither vvither vve vvish to come. Esau therefore refused, and vvould not runne, but although he had both beene vvilling and had also runne, yet it should haue beene the aide of God vvchich should haue brought him vvither he vvould, vvho also by calling him should cause him both to vwill and runne, vnlesse neglecting his vocation, he vvould become a reprobate. For God doth one vvay cause vs to be vvilling, and another vvay cause that to haue effect vvchich vve doe will and desire. For it hath pleased him that it should proceede partly from him, and partly from our selues to will any thing. But whatsoeuer it is that we do desire, it proceedeth wholly from him; that is to say, to be able to doe well, and to liue blessedly. But Esau being yet vnborne could neither will nor ill. VVhy then was he disliked being in the wombe of his mother? For he betakes himselfe againe to those difficulties, which are much more trou-

troublesome, not only in regard of their owne
obscurenes, but also of our so often recitall.
For why was Esau reiected being yet vnborn,
who could neither belecue him which called,
nor contemne the vocation, nor doe either
good or euill, without Gods foreknowledge
of that future ill disposition of his? why was
not Iacob also approoued by Gods foresight
into his good disposition which was to come?
Now let it be but once granted, that any man
was cuer either approoued, or reprooued, for
that which was neuer hitherto found in him,
onely because God did foresee that it would
be in him, it may be here hence very easily ga-
thered, that he might also be approoued by
those works which God did foresee would be
afterward in him, although he had not yet
wrought anything. And that will make very
little to our purpose, that they were yet vn-
borne, when it was saide, And the elder shall
serue the younger, hereby to shew it was not
spoken in regard of workes, because he had
not yet wrought anything. And besides, if you
marke those wordes well, Therefore it is nei-
ther in the power of him that runneth, nor of
him that willeth, but of God which taketh
compassion, you shall see that it is not the A-
postles drift hereby onely to prooue, that we
come to that which we desire by the assistance
of God, but also to signifie that which he in-
tenderth in another place, when he saith, With
feare and trembling worke your owne safetie,

for it is God which worketh in vs both to will and to worke according to his owne good pleasure. VVhere he makes it very plaine, that euen the very will to good is caused, God working in vs. For if this be the onely ende of that saying, It is neither in the power of him that willeth, nor of him that runneth, but of God which taketh compassion, because mans will of it selfe is not sufficiently able to make vs liue vprightly and well, without Gods mercie aiding vs, why may not it be said as well after this manner. Therefore it is not in the power of God which taketh compassion, but of man that willeth, because Gods mercie alone is not of force enough, vnlesse the agreeablenes of our will be added thereto? But that is most manifest, that our wil is not worth a rush without Gods mercie. And yet me thinks that I can not tell what to say to the inferring of these words, That God taketh compassion to no ende vnlesse we be willing. For it necessarily followes that we be willing, if God once take compassion. For it belongs to the same mercie, that we be willing. For it is God who according to his owne good pleasure worketh in vs both to will, and to doe. For I should woonder if any man would denie me that our will to good were the gift of God. Now because our vvill to good doth not goe before vocation, but vocation before it, therefore it is most iustly attributed to God that vve vvill, but by no meanes to vs, that vve are called.

VVe

VVe must not therefore thinke that this is the
 cause why it is saide, Therefore it is not in the
 pouer either of him vvhich runneth, or him
 vvhich vvilleth, but of God vvhich taketh cō-
 passion, because vve cannot attaine vnto that
 vvhich vve desire vvithout his helpe, but rather
 because vve haue no vvill vvithout his vocation.
 But if this vocation be the cause of a mans
 vvill to that vvhich is good, in so much that
 vvho soeuer is called attaineth to it, how then
 can that be true, Many are called, but few are
 chosen? VVhich if it be so, and he vvhich is cal-
 led doe not consequently obey this calling,
 and moreover it be in his vvill vvhither he vvill
 obey it, it may be very well said, It is not ther-
 fore in the pouer of God that taketh compas-
 sion, but of man vvhich doth both vvill, and
 runne: because the mercie of him vvhich calleth
 is not sufficient, vnlesse there followe a cer-
 taine obedience of him vvhich is called. Or,
 it may be, that those vvhich beeing thus cal-
 led doe not agree, beeing othervvise called,
 could applie their vvill to faith, vvhereby that
 might be also true, Many are called, but few
 are chosen. In so much that, notwithstanding
 many are alike called, yet because all are not
 alike affected, they onely doe attaine vnto
 this vocation vvho are found fitte for the re-
 ceiuing thereof: and that is euen as true,
 Therefore it is neither in the pouer of him
 vvhich vvilleth, nor of him vvhich runneth,
 but of God vvhich taketh compassion, vvho so

called as he iudged it to be fitte for them vnto
 attained to this calling. Nowv there came al-
 so a calling to the lotte of other men, but be-
 cause it vvas such a one, as that they could not
 be mooued thereby, nor vvere fitte to receiue
 it, they might indeede be tearmed called,
 but not chosen. And nowv it is not likewise
 true, Therefore it is not in the power of God
 vvhich taketh compassion, but of man vvhich
 vvilleth, and runneth, because the vworking of
 Gods mercie can not be in mans power, in so
 much that his mercie should be of no force
 if man were vnwilling. Because if he would
 haue mercie vpon men he might so call them,
 as it was fitte for them, both to be stirred vp to
 vnderstand, and attaine to the same. It is ther-
 fore very true, Many are called, but few are
 chosen. For those are elected who are congru-
 ously called, but they which did not agree vn-
 to, nor obey their vocation, howsoeuer they
 were called, yet are they not chosen, because
 they attained not vnto this vocation. Againe
 this is true; It is neither in the power of him
 that willeth, nor of him that runneth, but of
 God which taketh compassion on, because al-
 though he call many, yet amongst those ma-
 ny he taketh compassion on them onely who
 he so calleth as it is meete for them that they
 may attain vnto this vocatiō. But contrariwise
 most false if any man say, therefore it is not in
 the power of God which taketh compassion:
 but of mā which willeth and runneth, because
 God

God taketh compassion of no man in vaine, but he so calleth whomeſoeuer he taketh pitie on, as he knoweth it to bee meete for him, to withhold him fro refusing him which calleth. But here will ſome man ſay, why then was not Eſau ſo called that he had a deſire to obey? For we ſee diuers men to bee moued by the ſame things ſundry wayes ſhewed and ſignified, to belecue, as for example, Simeon beleued in our Lord Ieſus Chriſt being yet a little infant, acknowledging him by the reuelation of the ſpirit. Nathanael after one ſentence which hee heard from his mouth, before Philip called thee, when thou wert vnder the figge tree I ſaw thee, answered, Maſter, thou art the ſonne of god, thou art the king of Iſrael. Which becauſe Peter confeſſed ſo long after, he deſerued to heare, that he was bleſſed, and that the keyes of the kingdome of heauen ſhould bee giuen vnto him. After he had done that miracle of turning water into wine, in Canaan a citie of Galilee, which the Euangelift S. Iohn reporteth to be the entrance to his other ſignes & wonders, his diſciples preſently beleued in him. He trayned diuers to belecue by ſpeaking, & many beleued not although he had raiſed the dead to life again. His diſciples being terrified as concerning his croſſe and paſſion, did ſtumble, and yet that theſe did then beleue, not when he ſaw him ſo excell in his works, but euen whē he hung on the ſame croſſe with him. And one of his diſciples, after he was riſen againe,

gaine, beleueed not so much his liuing parts, as the fresh wounds which had beene made in his flesh. Many of them by whom he was crucified, who contemned him when they saw him worke miracles, beleueed his disciples preaching of him afterwards, and working the like things in his name. Since therefore one man is stirred vp to faith one way, and another another way, yea and oftentimes the same thing diuersly vttered worketh diuersly also in diuers persons, mouing or not moouing, according as it is vttered, who dares say that that kinde of calling was wanting, whereby Esau might applie his minde, & ioyne his will to that faith, wherein Iacob was justified. But if there can be such great stubbornnes of the will, that the frowardnes of the minde can harden it self against all meanes of calling: I aske further whether this hardnes bee a punishment inflicted by God or not? For when God doth forsake vs by not so calling vs, as we may be moued to faith, who will also say, that the meanes whereby wee might be perswaded to beleue, was wanting to the almighty? But why should we make any question of this, since the Apostle addeth this immediatly: For the scripture saith to Pharao, because I haue stirred thee vpp hereto, that I might shew my power in thee, & that my name might be reported through the whole earth? Now the Apostle annexed this saying, that he might thereby proue that which he had said before: therefore it is neither in the
power

power of him that willeth , nor of him that runneth, but of God which taketh compassion. For , as if some man should question with him, what ground haue you for this ? he aunswers, because the scripture saith to Pharao , because I haue stirred thee vp to this ende, that I might shew my power in thee, & that my name might be made knowne ouer the whole earth. And as he sheweth here that it is neither in the power of him that willeth nor of him that runneth : but of God which taketh compassion , so hee shattereth vp this : therefore he taketh pittie of whome he will, and hardeneth whome he will, since both of them were not mentioned before . For it is not all one to say, it is neither in the power of him which willeth, nor of him which runneth, but of God which taketh compassion , and to inferre it thus: It is not in the power of him which willeth and contemneth, but of God which hardeneth. Wherehēce we may vnderstand that as that which in the latter place hee hath set downe both wayes, therefore he hath compassion on whom he wil, and hardeneth whom he will, may thus be applied to the former meaning , that the hardening of God be thought to be his vnwilligenes to mercy, not that any of this be abrogated from man to make him worse , but onely that he arrogate nothing to himselfe to make him better, then indeed he is. But if there be difference made of deserts, who hath not cause to burst forth into that cōplaint of the Apostles ?

Doest

Doest thou then aske of me why he doth yet complaine, since no man resists his will? For God complaines oftentimes of men, as may appeare by many places of the scripture, because they will not belecue, and like wel: where vpon the faithfull and those which do the wil of God, are said to be conuersant without complaint, because the scripture complaineth not of them. But why doth he complaine, saith he, since no man resists his will, he taking compassion on whome he will, and hardning whome he please? But let vs looke into that which wet before, what the shall we say? Is there any wickednes with God? God forbidd. Let this therefore be rooted in the minde of euerie faithfull and religious man, that there is no wickednes with God; and let this be a chiefe point of our faith, whereunto we may stick close, that this which is spoken of God, that he will take compassion vpon whome he will take compassion, & harden whome he will: that is, that of whom it pleaseth him to haue mercie, he will, and of whome it pleaseth him not, he will not, that this I say, is a hidden point of his equitie, and deeper then mans shallownes is able to search into which is to be obserued in al humane affairs & earthly contracts, wherein vnlesse we should retaine some prints of heauely iustice, the scope of our weake capacitie would neuer be able to looke vp or pry into the admirable secrecie, holines, and purenes, of spirituall precepts. Blessed are they which hunger and thirst after
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righteousnes, because they shalbe filled. Therefore vnlesse we were cherished with some smal blasts of righteousnes descending from aboue, whilst we be combred with this mortall life & condition, we should first wither away before we would euer thirst. Wherefore since the fellowship of man is, as it were tied together, with a mutuall kinde of giuing and receiuing, and those things are giuen and receiued mutually, which are either due, or contrarie, who sees not that no man can bee iustly accused of vniustice, who demaunds that which is due vnto him, which is willing to forgiue, that which is due vnto him? But this is not at the pleasure of the debtors, but of him to whome the debt belongs. This image, or as I said before, this print is seiled in the busineses of men, from the verie heighth of equitie. Men therefore, since, by the testimonie of the Apostle, all doe die in Adam, from whome the very root of offending God, sprong forth amongst all mankind, are euen a lump of sinne owing penance to Gods great iustice, which whether God inflict vpon them, or pardon them, he shall by doing neither of the two shew himselfe vniust. But it is a token of great insolency in the debtors to make themselves iudges to whome this punishment is to be forgiuen, and vpon whome to be inflicted, like as their indignatio was most senseles who being hired in the vineyard, repined whe they saw others as largely rewarded as themselves. The Apostle doth thus therefore beat back all
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impudencie that may arise out of this questiō. O man, who art thou, that doest thus gaineſay God? For what doth he else, when that displeaseth him which god complaines of concerning sinners? As if God do presently conſtraine a man to sinne, if he doe but only withhold the mercie of his iuſtification from him whilst he ſinneth, and for this cauſe muſt be ſaid to harden ſome offenders, not becauſe he inforceth them thereto, but becauſe he taketh not compaſſion on them? Now thoſe they are of whom he taketh no compaſſion, vpon whome he ſin-
deth in that ſecret iuſtice of his, to which mans weake ſenſe is in no caſe able to attaine, that there is no compaſſiō to be taken: for his iudgements are not to be ſearched, nor his pathes to be paſſed. But he iuſtly complaines of ſinners; as of thoſe who he would by no meanes haue offend; and with all that thoſe of whome hee hath compaſſion, ſeeing their god ſo grieuouſly to complaine of ſinners, might attaine vnto this vocation, and being gauled open at their verie heart, returne into his fauour. Moſt iuſtly therefore and mercifully doth he complaine. But if this moue vs, for that no man reſiſteth his pleaſure, becauſe whome he ſo pleaſeth he helpeth, and whome he will againe he forſaketh, when both he whome he helpeth, and he alſo whome he forſaketh, come both of the ſelfe ſame lump of ſinners, & howſoeuer both of them be ſubſect to puniſhment, yet one of them hath it pardoned vnto him, & the other
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performed vpon him ; If then this do moueys,
O man, who art thou, that thou gainsaist God:
For I guesse it to bee all one with that where it
is said, are you not men, and doe you not walke
after the manner of men ? for vnder this name
are ment both the carnall, and the spirituall, to
whome it is said I could not speake to you as to
spirituall men, but as to carnall. And againe,
for you could not as yet, neither hitherto can
you : for ye are yet carnall. And againe, but a
carnall man doth not vnderstand the thinges
which belong to the spirit of God : To these
therefore it is saide, O man, who art thou, that
thou gainsaist God ? Doth that which is fra-
med say vnto him which hath framed it, why
hast thou thus fashioned me ? Or hath not hee
which worketh in clay, power, to make out of
the same heap, a vessell for honor, and a vessell
for reproch ? Euen therebence it may happely
sufficiently appeare that hee spake to a carnall
man, because the verie clay of which man was
first framed, signifies as much. And because al,
as I shewed erewhilst out of the same Apostle,
are dead in Adam, he saith we are all of one &
the same stuffe. And although one vessell bee
made for honor, and another for disgrace, yet
it must needs be that euē that which was made
for honor, haue a carnall fancie, and so after-
wards arise vnto a riper kinde of spirituall age;
since they were now made for honor, & borne
in Christ, but being he speaketh to those which
are yet infants, he calleth them carnall, saying,
I could

I could not speake to you as to spirituall, but as to carnall. I gaue you being as yet little ones in Christ, milke to drinke not stronger meate, for neither were you able, neither yet are you: for euen yet ye are carnall. For all therefore he tearme them carnall, yet he addeth further that they are borne in Christ, and little ones in him, and sucklings; and in that he ioyneth to all this, neither yet can you: he insinuateth thus much, that when they haue profited something more hereafter, they will be able, because that now grace is begunne in them, being spiritually borne a new. Therefore they were now vessels made for honor, and yet so as that it might well be said vnto them, O man, what art thou, that thou shouldst gaine say God? And if it be rightly spoken to such, much more rightly may it be spoken to such as are not yet so regenerate, but are made for disgrace. Let vs still hold this with a stedfast faith, that there is not iniustice with God: and whether he be content to pardon man his debt, or to exact it at his hands, neither can he rightly finde fault with his iniustice of whome he exacteth this debt, nor he in any ease boast himselfe of his owne deserts to whome he forgiveth it. For both that is debt which the one payeth, and the other receiveth whatsoeuer he hath. But here wee must labour, with the help of God, to see how that may bee true, which is written, thou hast hated nothing which thou createdst. And againe that, I haue loued Iacob, but Esau haue I hated

hated. For if he therefore hated Esau, because he was a vessell made for disgrace, and the same pottet makein one vessell for honor, another for disgrace, how hast thou hated nothing of that which thou createdst? For see, he hath hated Esau, which himself created a vessell for disgrace: which doubt may be thus manifested, that we know God to bee the maker of all creatures; now euerie creature of God is good: and every man so farre as he is man, is a creature of god, but not as he is a sinner. Therefore God is the maker both of the bodie, and of the minde of man, and neither of these is euill; neither doth God hate either of them, for he hateth nothing which himselfe hath created. But the minde is more excellent then the body, and God, then either the bodie or the minde, being the maker and creator of them both, neither doth he hate any thing in man but sinne. Now the sinne of man is a certaine disorder & crookednes; that is to say, a turning backward from his excellēt maker, and a bending to his baser creatures. Therefore God hateth not Esau as he is a man, but as he is a sinner: as it is said of the Lord, He came amongst his owne, and his would not entertaine him: to whom also he saith himselfe, yet therefore haue not heard, because ye are not of God. How were they his? and how were they not of god? vnles because the one be spoken of men, whom the Lord himselfe made, and the other of sinners whom the Lord himselfe did condemne. And yet the same are

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both

both men and sinners: men, by their estate, but sinners by their owne proper will. Why then did he loue Iacob? was he not a sinner? But he loued in him not the fault, which he cleane extinguished, but the grace which he bestowed on him. For Christ died for the wicked, yet not that the wicked should remaine dead, but that being iustified they might be conuerted from their wickednes, belceuing in him which iustifieth the wicked. For God hateth wickednes, therefore in some he punisheth it by condemnation, in others he taketh it away by iustification, as he thinketh best in those his vnsearchable iudgements. And because he maketh them vessels of disgrace amongst the wicked, whome he doth not iustifie, he hateth not this in them which he maketh; for inasmuch as they are wicked, they are accursed, but in as much as they are made vessels, they are so made for some vse. That through the punishment ordained for them, those vessels which were made for honour might reape some profit. Therefore God hateth them, neither as they are men, nor as they are vessels; that is to say, he hateth not that in the which by ordinance he made: for he hateth nothing that he hath made. But yet in that he maketh them the vessels of perdition, he maketh them to the ende to correct others. For he hateth in them the wickednes, which himselfe made not. For as the iudge hateth the theft in the man, but not the weapon which he vsed in the attaining of his bootie, the one beeing the trespasse of a

thiefe, the other no more then the iudge himselfe doth and may vse : So God when out of the heape of wicked men he maketh vessels of perdition, hateth not that which he maketh, that is, the worke which he ordained, in the punishment due to those which perish, wherein they of whome he taketh compassion may finde meanes of their owne saluation. So was it saide to Pharao : I stirred thee vp thereto, that I might shew my power in thee, that my name might be made knowne through the whole earth. This manifestatiō of the power of God, and illustration of his name through the whole earth, is good to draw them to feare, and correct their waies, with whom such a calling agreeth. So consequently he saies, that if God beeing desirous to shew his anger, and make knowne his power, did in great abundance of patience bring the vessels of anger, which were made for destruction (there must be vnderstood who art thou, that thou shouldest gaine say God? that the sentence taking recourse to the former words, this may be the meaning.) If God beeing desirous to shew his anger, and make knowne his power, brought the vessels of wrath, who art thou that thou shouldest gaine say God? yet not only being desirous to shew his wrath and make known his power, brought in abundance of patience, the vessels of wrath which were made for destruction, but that which followest too; That he might manifest the riches of his glorie vpon the

vessels of mercie. For what profiteth it the vessels made for destruction, that God sustaineth them patiently, that he may destroy the ordainer, and use them as an instrument of other mens saluation, whome he taketh compassion on? But it likewise profiteth them for whose safetie he useth these: That, as it is written, the righteous may wash his hands in the blood of the sinner, that is to say, that he may be cleansed from his euill workes through the feare of God, when he seeth the punishment of sinners. It therefore auileth to cause a profitable feare in other men, and to make knowne the riches of Gods glorie toward the vessels of mercie which he hath prepared to glorie, that God willing to shew his anger, brought the vessels of wrath. For that hardning of wicked men maketh both these plaine: As wel what is to be feared that euery man may be converted to God in pietie, as also how great the graces of Gods mercie are, who sheweth how much he pardoneth some, by punishing others. But if that be no iust punishment which he inflicteth vpon some, he pardoneth nothing vnto others, vpon whō he doth not inflict this punishment. But because that is most iust, and there is no iniustice with God, who is able worthily to thanke him that remitteth this, which if he would inflict vpon vs, no man could rightly say that he ought not. Whom also he called. Vs, quoth he, not only of the Iewes but also of the Gentiles, that is, the vessels of mercie which

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he prepared to glorie. For he called not all the Iewes, but some of them: nor all the Gentiles, but likewise some of them. For there is one lump of sinnefull and wicked men proceeding from Adam, wherein both Iewes and Gentiles, the fauour of God beeing let apart, haue equall share. For if the potter, as out of the same heape he maketh one vessell for honour, an other for disgrace; now it is manifest that some of the Iewes are made vessels for honour, and some for disgrace, as likewise it is with the Gentiles. It followes that all be vnderstoode to belong to the same heape; Then he beginneth to rehearse diuers protestations of the Prophet in euery particular kinde, the order beeing chaunged. For first he spake of those of the Iewes which were conuerted, and afterwards of those of the Gentiles. Now he first alleadgeth testimonie for the Gentiles, and then for the Iewes. For as he saith in Osee, I will call those which are not my people, my people, and those which are not my beloued, my beloued: and where it is said, you are not my people, there shall it be said, you are the sonnes of the liuing God. This saying is meant of the Gentiles, because they had not one appointed place of sacrifice, as the Iewes had in Ierusalem. But the Apostles were sent to the Gentiles, that euery one might belecue, in the place where he was, and might there offer sacrifice of thanksgiuing, wheresoeuer they beleued, to whom he gaue

And thus he saith R 3 power

power to be made the childre of God. But Esai saith, he crieth out for Israel. That all Israel may not be thought to haue gone again into destruction. And then he sheweth, that there were other besides made for honour, other for disgrace: If, quoth he, the number of the children of Israel shall be as the sands of the sea, the remnant shall be safe; the rest of the companie then, were vessels made for destruction. For, saith he, the Lord shall accuse vpon the earth. That is to say, that by the benefit of faith, he may saue those which beleene through grace, not through the infinite observations wherewith that multitude beeing most basely loaden was oppressed. For thorough grace he finished his word for vs vpon the earth, laying my yoke is light, and my burden pleasant; which is here mentioned a little after. The word is almost in thy mouth, and in thy heart, that is, the word of faith which we preach, because if thou confesse in thy mouth, because Iesus is the true Lord, and beleue in thy heart, because God raised him from the dead, thou shalt be safe. For we beleue in our heart for righteousness sake, but confesse with our mouthes for saluation. This is that accomplished word which God made vpon the earth, by which accomplishment, the theefe was iustified, who hauing all his other members fastened vpon the crosse, and these two onely free, beleued in his heart for righteousness, and confessed with his mouth for saluation sake, thereupon deserveng to heare this,

To day shalt thou be with me in Paradise. For now his good works should follow, if by the receit of grace, he were to live longer amongst men. But yet those good works went not before, that he might deserue the same fauour, beeing after his offence fastened to the crosse, to be transported to Paradise. And as Esaias foretold, saith he, vnlesse the Lord of the Sabbath had left vs seede, this is in the same place, the remnant should be safe. But the other as vessells of destruction haue perished as they ought. And it was not their desert, that all of them perished not, as at the downefall of Sodom and Gomorra, but the grace of God left a seede, from whence newe increase might spring throughout the whole world. And this a little after, So therefore, saith he, in this time also the residue was saued by election of grace. And if by grace then not by workes: otherwise grace is no grace. VVhat then? Israel obtained not that which it sought, but the chosen obtained it, the other beeing blinded. The vessells of mercie obtained it, but the vessells of anger were blinded, yet proceeding both out of the same heape, as in the fulnesse of the nations. There is a place in the Scripture very fitte for the point which we haue in hand, ratifying the same with a woonderfull contestation, in the book, which some tearme, Iesus of Syracke, some Ecclesiasticus, where it is thus written. And all men are of the same mould or earth, from whence Adam was created.

ted. In the multitude of discipline, God separated them and altered their waies. And some of them he blessed & exalted, sanctifying them and applying them to himselfe, and some he cursed and brought low, and turned them to their disagreement, as the clay of the potter in his hand, to lay it and order it. All his waies are according to his owne disposition, so man is in the hand of him which made him, and shall restore vnto him according to his iudgements. Good is contrarie to euill, & life to death: so is the iust also to the wicked. And so looke into all the works of the most high. Two against two, & one against one. Here first the discipline of God is commended. In the multitude of discipline, saith he, he separated them; From whence but onely from the blessednes of Paradise? And altered their waies, that they might now liue as mortal men. There was there made one lump of all coming out of the brāch of sinne, & punishment of mortalitie, howsoeuer God made and created in all things good. For the shape & proportion of our bodies, is in every member so well ordered, that the Apostle to winne men to charitie, did therefore draw a certaine likeness to be in all men. Our breath is also full of life, and cherisheth our earthly limmes, and all the nature of mā, by the gouernment of the soule, and seruice of the bodie, and wonderfully tempered condition thereof, but so that the lust of the flesh doth now raigne by reason of the punishment of sinne, had confounded all mankinde, as one and the same heape, the

guiltinesse from the beginning remaining ouer all; and yet it follows, some of the he blessed and exalted, and sanctified them, and applied them to himselfe, and some of them hee cursed and brought low, & set them at dissention among the selues. As if the Apostle should say, Is it not in the potters power to make out of the same heap one vessell for honor, another for disgrace? And therefore that which is added, and it is not vnlike that. As the potters clay, saith he, is in his hand to lay and order it: all his wayes are according to his owne disposition, so is man in the hand of him which made him. But because the Apostle sayes, Is there any iniustice with God? see also what he ioynes hereto, he shall pay him saith he according to his iudgement. But since iust punishments are inflicted vpon the damned, yet because it is turned so that vse, that they may reap profite thereby who are taken pittie on, marke what followes. God is contrarie to euil, saith he, and life to death, so also the iust to the wicked: and so looke into all the works of the most high, there are two against two, and one against one. That out of the comparison of the good, better may arise, which are better as it were by grace. As if he should say, the residue shalbe saued; he goes on and speaks in the person of the residue. And I haue very lately watched, something like one which gathereth grapes after the maister of the vineyard hath done. And how will he make this good, because not for their owne deserts, therefore by the mercie of god?

In the blessing of God, saith he, and I hoped: & like the labourer in the vineyard I filled my presse. For although he watched very lately, yet because, as it is said, the latest were first, he hoping in the blessing of the Lord, glauncing out of the reliques of Israel, filled his presse out of the fertilitie of the vineyard, which proceeded from the whole world. Then I can see no other meaning of the Apostles, and all the iustified, through whome the knowledge of grace was shewed vnto vs, but that hee which boasteth should boast in the Lord. For who can search into the works of God, that out of the same heape, condemne one, and iustifieth another? The free chocie of will, is of great force; verie true: but it little auaieth them which are sold vnder sinne. The flesh saith he, lusteth against the spirit, and the spirit against the flesh, that ye cannot do what you would, we are warned to liue wel: this reward being propounded to vs, that we may get to liue blessedly for euer. But who can liue well, and do that which is good, vnlesse he be iustified by faith? we are warned to beleue, that through loue receiuing the gift of the holy ghost we may do well. But who can beleue vnlesse he be touched with some vocation, that is, with some testification of things? In whose power is it to haue his minde touched with such a vision, as that his will may thereby be stirred vp to faith? And who embraceth that in his minde which delighteth him not? Or who hath that power to meet with that which

vvhich may delight him, or if he do meet vvith it, to delight himfelfe therein? Since therefore thofe thinges delight vs by which wee may come to God, this commeth by the grace of God; not at our beck, nor is it gotten by our industrie or vvorks: becaufe it is his gift that vve haue a will, industrie, and vvorks of charitie. Therefore we are bidden to afke that we may receiue, to feeke that we may finde, to knock that it may be opened vnto vs. Is not one verie prayer fometime fo luke warme, or rather fo colde, and almoft none, nay none at all, that we doe not fo much as marke this in our felues vvith grieffe, becaufe when we grieue at it we do euen then pray alfo: What is therefore elfe fhewed vnto vs, but that he commaunds vs to afke, feek, and knock, vvho bids vs flie all thefe things: therefore it is not in the power either of him vvich vvilleth or of him vvich runneth, but of God vvho taketh compaffion on, fince vnleffe he ftirre vs vp thereto, we can neither vvill nor runne. But if here were any election, that we fhould thus vvnderftand that vvich was fpoken, The refidue were faued, by the election of grace, not that the electiõ of thofe vvich are iuftified fhould be to life euerlafting, but that they might be knowne vvich are iuftified, furely this is fo fecret an election, that it can by no meanes appeare vnto vs out of the fame heape: or if it do appeare to fome, I am content hertin to acknowledge mine owne weakenes, For haue not vvherewith to looke into the choofing

choosing of men to sauing grace, if I be drawne by any cogitation to thinke vpon the top of this election, vnlesse I had either more witt or lighter sinnes, or both, or, if you will haue a fourth, vnlesse I had honest and profitable doctrines: whatsoeuer hee bee therefore that is tainted but with the least sinnes, for well I know that there is none free from all sinne, if he be of a quick witt, and haue the liberall sciences at his fingers ends, my thinks he is worthy to be chosen to this grace. But whilst I professe thus, he which choseth the weak of the world that he may confound the strong, and the foolish that he may confound the wise, will come vpon me so, that I being now with eying him become somewhat shamefast, may thus scoffe at many, which both in regard of some sinners are something pure, and in respect of fishers accounted orators. Haue we not seene many of these our faithful ones walking in the way of God, to bee for witt compared, not onely to no heretike, but not so much as to any base morrisc dauncer? Againe do we not see diuers of both sexes liue in all matrimoniall chastitie without complaint, and yet either hereticks or pagans, or at least scarce warme in the true church and beliefe, in so much that we wonder seing them surpassed not onely in patience and temperancy: but also in faith, hope, and charitie, even of verie bagages and stage-players, who are but newly conuerted? It therefore remaines that our wills be chosen. But
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the bare will vnlesse something meet with it that delighteth and inticeth the minde, cannot by any meanes be moued. Now it is not in mā's power that any such thing should meet with it. What was Sauls will, but to rush amongst, draw, binde, and kill the christians? what a raging, furious, and blinde will was his, who notwithstanding was made to dapp to the very ground by one voyce sent from aboue, and a vision appearing with it, which minde of his, & headstrong wil bēt to all crueltie, being wrung and wretched to beleife, he was in a trise made of a maruelous persecutor of the gospel, a more maruelous preacher of the same. And yet what shall we say? is there any iniustice with God? which punisheth & pardoneth whom it please him, punishing them onely that deserue it, and pardoning euery one, not for any thing that the pardoned can alleadge for himself? Is ther now any iniustice with God? God forbidd: but wherefore then doth he deale thus with one, and contrariely with another? O man, who art thou? if thou suffer not that which thou deseruest, giue God thanks: thou art happie: marrie if thou do suffer it, thou hast no cause to complain: let vs only belecue, if we cānot take hold of: because he which made euery creature, both spirituall and corporall, disposeth al things in iust number, weight, & measure: but his iudgements are vnsearchable, & his pathes not to be trodden. Let vs say Alleluia, and sing a song of praise, without questioning, either what is this,
or

or for what ende was that? For all things were created in their due time. Hitherto were Augustines words pertaining to the setting cleare of the second question. And least any should thinke that Austin handled this doctrine which he sent to Simplician concerning predestination, more then once heare what he himself, after he had absolued the 2. book of his retractions, writeth in the 7. tome of the 1. booke *de predest. Sanct.* chap. 4. pag. 843. Ye see now what I thought then of faith and workes, although it were my care to commend vnto you the grace of God, in which opinion I see that these brethren are now also, because they had not the like care to profit with me in these bookes, that they had to read them with me. For if they had taken any care, they might haue found this question discussed, according to the truth of the holy Scriptures, in the first of those two bookes which I wrote to Simplician bishop ouer the Church of the Mediolanenses, that man of blessed memorie, in the very beginning of his bishopricke, then succeeding S. Ambrose, vnlesse peraduenture they came not to the knowledge of those bookes; which if it be so, be a meanes, I pray you, that they may know them. Againe out of the same Augustine, rom. 7. *lib. de predest. & grat. cap. 16.* pag. 832. But I come to the little ones, I come to the twinnes; that is not enough, I come to those which are yet vnborne; which were begotten at one and the same copulation, and were

were to be brought forth at the same instant. The differing & diuers iudgemēt of Gods will appearing to thē, The greatnes of this question troubleth the senses of mē disputing so proudly of the will of God. Now stretch thy windpipe, and baule thou as loude as thy throat wil giue thee leaue, thou vniust accuser of the iust. What ill had he committed, tell me? or what good had the other deserued? and he aunswereth thee, not I, but Paul the Apostle, truly neither of them had deserued any thing: but it is in the potters power, to make out of the same lump one vessell to honor, and another to disgrace: you will aske why? what confused diuersitie is there in this iudgement? Let him againe confute this presumption, and say, O man what art thou that thou thus gainsaiest God? especially because the intent being againe chaunged, aunswereth to that comparison of mans actions, that the creditor cannot be condemned of iniustice, who meanes thus to dispose of two of his debtors, that he will aske of one, & remit to the other, that which he may, if he please, expect alike from them both. And surely it is most true, that in all the sleights & contracts of mans conuersation, which are applied to the desciding of any matter or to the iudging of this iustice whereby we seeme to trie any other, it sheweth into our hearts, out of the vnspcakable fullnes of Gods iustice, blessed Iohn affirming that same in his gospels, because we haue all receiued of the fulnes thereof.

of: which being so, with what impudencie shall man being as clay in comparison of the potter, iudge of God? Not onely saying why hast thou fashioned me so? but also with a damnable kinde of curiositie, questioning of others, and asking, why hast thou out of the same lump made one thus, and another so? If man, which at the first was made of nothing, were not borne subiect to death and sinne, and yet it would please God to send some of them into vtter destruction, who would say to the omnipotent creator, why hast thou fashioned me so? For wee cannot denie him to appoint them to what end pleaseth him, who when they were not, gaue them their being. Neither should some others say, why doth Gods iudgement differ, since all deserts are alike, because it is in the power of the potter, to make out of the same lump one vessell for honour, another for disgrace. But now since the damned be iustly punished, & those which are saued, cannot claime their saluation vpon due, who being forgetfull of mans estate, may so farre looke into the secret of God, as that himselfe being deservedly punished, he dare aske why another receiued that fauour which was not due vnto him? Moses therefore when he them taught that fleshly people, shewed that this diuine election, was not due to deserts, but that it was giuen to me by the sole bountie of God. For thus he speaketh to the people most manifestly in Deuteronomie, Behold the heauen is the Lord thy Gods,

Gods, and the heauen which is aboue the hea-
uens, the earth and all that therein is. But the
Lord chose your forefathers to loue them, and
their seede, and after them he chose you be-
fore all other nations. And he added, Be ye
circumcised therefore from the hardnes of your
hearts, and stiffen not your neckes any more.
But blessed Steuen, when he called vpon the
Iewes, shewed that this hardnes of heart was
in them, as I saide before. For he saith in the
Acts of the *Apostles* on this wise, You haue
alwaies resisted the holy ghost, with stiffe necks
and vncircumcised hearts and eares. VWhere-
hence arose the stiffeneckednes in the people
which was chosen from the whole world be-
sides, who by tenne miracles got to be freed
from bondage, to whome the law was giuen,
for whose safetie the mouthes of all the Pro-
phets did contend, for whome Christ became
flesh, and to whome he was sent, but because
there was blindnes ouer a great part of Israel,
till it beeing adopted, out of the fulnes of the
nations, entred into the kingdome, and the
Lord shut vp all of them in incredulitie, that all
of them might stand in neede of the mercie of
the Sauour. The sacraments of which diuine
couisaile, & myserie of Gods maiestie, euen he
which for persecutions & blasphemies deser-
ued not to be tearmed a vessel of electio, short-
ly touching (for howsoeuer by the multitude of
reuelations he knew them, yet he was faine to
yeeld in regard of his humane weaknes) in ad-

miration crieth out, O the depth of Gods most rich wisdome and knowledge! confessing furthermore, that his paths and counsels were vnsearchable. Therefore whensoever there ariseth any question amongst vs concerning such things, let vs wonder, and holding inis still for certaine, that there is no iniustice with God, if that whereof there is doubt, be a thing exceeding our vnderstanding, and our capacitie cannot reach into the depth of it, let vs confesse it to remaine in that fulnes of the iustice, mercie, and foreknowledge of God, without any breach of his iustice. Least disputing of the high secrets of Gods will, otherwise then the pitch of our estate will permit vs, we forsake the iustice of God, and couering to build vp our own, fall downe headlong into the bottomlesse gulf of disobedience.

F I N I S,

